

NEXT WEEK—A STORY BY REV. EDGAR DEWITT JONES

# THE CHRISTIAN CENTURY

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The Tomb of the "Sage of Bethany" as It Stands Today. This and other scenes at Bethany Are Described by O. F. Jordan This Week

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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

## Do We Need A New Religion?

### If We Do, Why Not Try Christianity?

Ex-president Eliot, of Harvard, has considerably agitated religious circles by his recent announcement that the times demand a new religion.

The general statement would be enough to stir the resentment of the orthodox, but when the distinguished scholar draws the outlines of his new religion with some detail every evangelical sword is unsheathed for the defense of those doctrines which the statement of the new religion denies.

Presently, however, it occurs to some one that Dr. Eliot has always been a Unitarian and his new religion gets itself classified as "the same old thing" Unitarians have been exploiting for years, with waning success. Thereupon, the innocuousness of the "new religion" is apparent, and orthodoxy resumes its self-composure.

In company with all other evangelicals we must say that this so-called new religion does not please us either. What its "author" puts in is very good, but what he leaves out and what he denies seem to us often to be just as important.

But apart from the positive outlines of it, why should any one be agitated by the suggestion that the times demand and the souls of men need a new religion?

*What other religion will do us any good except a new one?*

Is it not just that element of newness that gives vitality and reality to religion—to our Christianity, at least, among all religions? For this is the distinction of Christianity that it is eternally new, that it has in it exhaustless powers of restatement and adaptation, and while remaining ever the same is ever new.

Most of us have formed the habit of thinking of Christianity as a historic religion. We assume that its chief significance must be stated in terms of centuries and epochs. We assume that its creeds and councils and rituals and organization constitute Christianity; and if we are able to trace through the ages a continuity of these items of historic fact, we are safe in affirming that the Christianity of today is the same as that of yesterday.

But the truth is that the real entity named Christianity is not found in history at all, but in human souls. What we are dealing with in the tracings of history are but the pale reflections of the blood-red reality.

And as soon as we refuse to stand in this or that historic epoch to inquire what Christianity is, and take our stand beside the human soul and ask what Christianity is, then we have greatly simplified the problems of religious thinking. And when we stand beside the soul to study Christianity one of the most obvious—yes, one of the essential—characteristics of it is its newness, its freshness.

*Our Christianity is a new religion to every one who truly receives it.*

This is the universal testimony of the great souls who have yielded themselves to the saving power of Christ. They are ushered into a new world. Old things are passed away. All things become new.

So thorough-going is this transformation of the inner life that oftentimes the "new man" must have for himself a new name, in the spirit in which Mendel called himself Neander, and Simon came to be called Peter.

Dr. Eliot is reported to have named among the negative items of his new religion this: that there would be "no place in it for conversion."

But if a religion have no place in it for conversion it certainly is not Christian, but neither is it new. It is the old dead failure with which our humanity has been deceived and from which it has been disillusioned by turns through too many centuries.

They little understand the significance of the progressive movement in religious life today who see in it an attempt to substitute so-called culture for conversion.

The criticism to which orthodox evangelistic conversions are today being subjected is not due to their thoroughness nor to their suddenness, but to their shallowness.

No one is finding fault with hypnotic evangelism because it converts people, but because it does not convert them deeply enough and thoroughly enough. A religion of authority need not be new to its convert. A religion of ceremony and ritual need not be new. A religion of doctrinal creed need not be new.

But a spiritual religion, if it is really spiritual, must be new to the soul of its convert. Its fundamental characteristic is *insight*. Not belief *about* something, but faith *in* something. Its primary activity is obedience—not to an ordinance or an external organization or a mechanical device of the revivalist, but to the spiritual law, inwardly discerned by the soul, through which the goods of the spiritual world are realized. And its richest emotion is the joy of discovery, the sense of a new world, a new power, new values and standards, and a wondrous new peace.

In truth, this particular experience is absolutely new and unique in the universe. There are other experiences like it, but they are not this experience. Life is unique in each soul and because spiritual religion is life, new life, it too is unique.

*Likewise, our Christianity will be a perennially new religion to every one who truly keeps it.*

This, indeed, is the condition on which one may keep it: that it continually pass from grace to grace, from one stage of glory to another.

It is a sweet promise in the Revelation that the morning star shall be given to him that overcometh. Because the morning star is the symbol of the ascending life, the growing life, the crescendo life.

Poor indeed is that soul whose star has passed its zenith and falls toward evening, whose main inspirations are in memory, whose song is chiefly of

*"The joy of the soul in its earliest love."*

Our Christianity is essentially a progressive religion, a perennially fresh religion. Like all the gifts of God's grace, it is

*"New every morning, fresh every evening."*

And this progressiveness, this unceasing newness of spiritual religion, belongs not alone to the soul's peace and the soul's obedience, but to its insight as well.

It is an error which greatly hinders the increase of our life, that we may grow into fuller obedience and deeper peace, but we must conform constantly to a set standard in our beliefs. Thus our insights are blinded and the richer possibilities of obedience and peace shut out.

Let us who have learned much from Paul learn this too: That we all, whether new convert or apostle, see as in a mirror, darkly; that we know only in part; that the perfect is ever progressively revealing itself to us and, as it is disclosed, that which is partial is progressively done away.

The great error of Christendom is that of thinking of its religion as a thing of stability and sameness, whereas, it is essentially a religion of change and of difference.

The reason this religion can never be outgrown is that it makes provision among its fundamentals for growth and progress.

By what right, then, some one asks, do we call this ever changing, ever new religion by the constant name, Christianity?

Because, we answer, it was Christ who set the human soul free to seek the truth. He taught us that salvation lay not in orthodoxy, which is sameness, but in truth, which is perennial change, and himself blazed the way for our free pursuit of truth by his example and death.

But there is yet a deeper reason for calling this ever new religion by the name of Christ:

*It is Christ's religion, not simply because he was its founder, but because he is its forwarder, not simply because he started it off, but because he carries it on, not simply because he presided at its inception in the souls of the first disciples, but because he is presiding over its inception in the soul latest born into the kingdom of grace.*



## The Trend of Events

### By Alva W. Taylor

#### THE TRAIL OF THE FLY

The "trail of the serpent" is classic phrase. We are realizing that the "trail of the fly" is an awful and menacing reality. He is a "bird of prey," a vile and loathsome beast, that lives, like a vulture, off the dead. Unspeakable excrement is his favorite pabulum and the places men flee his choicest abiding place. He is the harbinger of disease, a black scavenger of death. Men should count him *tout au contraire* and shun him as a leper.

On his legs the common house fly carries a multitude of bristle like hairs of microscopical size. These he drags through the garbage and carrion on which he feeds and flies away with their accumulated load of disease germs. Then he seeks the kitchen and trails them over the exposed food, over the baby's face and lips, over uncovered cooking utensils and about the walls, and drops his invisible burdens of disease bacteria every where he goes.

His trail has been identified as a trail of death. In New York city death by typhoid was found to be in direct proportion to his coming and going and to the regions he frequented most. When the bars were shut on his welcome to the tenements of the poor the disease disappeared almost entirely. Here is the answer to the oft asked question, "Where could they have gotten it?" A million bacteria of certain disease dealing kinds can be picked up on the point of a needle. The nine hundred and ninety nine thousand may die and the thousand, if dropped in the right spot for their culture, will multiply until they bring sickness and death. Bar out the fly. Shun him as a plague.

#### VACCINATION FOR TYPHOID

Preparations have been made for some time to experiment with the new typhoid serum. On June 17, three brave young men, soldiers at Fort Omaha, submitted themselves to the test. They are soldiers indeed, knights for humanity's welfare. They each suffered with a mild form of typhoid as a result of the inoculation. They were then vaccinated with the serum again, but there were no ill effects. They then drank water several days old into which there had been deposited 1,000,000 typhoid germs. The time demanded for the beginning of the symptoms of the disease is long passed and none have developed. The physicians are satisfied that they could not contract the disease.

It is now reported that the Tsetse Fly is not the agent for the transmission of the African sleeping sickness and also that successful experiments have been conducted with a serum for its prevention. Whole populations have been decimated in Africa by it. It is the plague of Uganda and all Central Africa.

Another report tells us that the small-pox germ has been isolated. One by one the secrets of the plagues are given up to science. The death dealing microbe is traced to his lair, his habits discovered and his enemies cultivated. These invisible germs are found to be as much unlike as alligators and elephants. They have their habitats, their enemies, and their own peculiar diseases. They are almost chemical entities, but they are as much unlike as other variegated forms of life. In them life lies like rivers at their sources, near one another, but as far apart as the oceans in their trend.

#### MICROBES FOR SALE

We usually think of microbes with horror. We know of germs as the progenitors of disease. In fact they are the progenitors of all living things. There are good germs and bad ones. Bacteriology is revealing wonders more wonderful than ever the telescope revealed.

Serums have long been sold to the medical fraternity for inoculation against certain diseases. Now we have news of bacteria being sold to farmers for the inoculation of the soil. The impoverishment of the soil comes through its being deprived of certain chemical elements. They are absorbed faster than they are supplied. Wheat ceases to make good crops after a few years on the same ground. It is necessary to "renew" the soil.

The farmer plows under clover as a renewer or fertilizer. It furnishes nitrogenous matter and nitrogen is the greatest of all elements for the making of plants. We live in an ocean of it, but we are like men in the midst of the sea with no apparatus to distill water. The microbe has been found that will catch the fickle gas and unite it with more stable matter for its work.

It was in Holland, with necessity as the stimulus, that the search first began. The nodules of the Legumes, such as clover, peas and beans, were studied to find the secret of their fertilizing power. Their power to fix the instable nitrogen was found to be the secret. Then the search for artificial means of capturing the element began. In Norway electricity is shot through the air, like lightning, and a small amount of nitrogen is distilled by each shock. Thus a roaring cataract is made to enrich the barren soil.

Then a way was found to induce the bacteria that made up those little nodules on the leguminous roots to propagate themselves apart from their native habitat and Dr. Moore, of the United States Department of Agriculture, tried sending cultures of them out in packages of cotton. The cotton proved too dry and the bacteria perished. Dr. Thomas of New Zealand found a fluid in which they could be kept for months and transported. The farmer can now buy them in tubes, put a few drops of the fluid into a gallon of water, dip his seed in the water, plant it, and be assured he will reap an increase in his crop. The results have been quite surprising where the operation was carefully performed.

In England, where, with older soil there is the greater need. W. T. Stead, the publicist, has been popularizing the experiments and trying to make them practicable by inducing intelligent planters to use the artificially cultured bacteria. He prints each month pictures of the inoculated and uninoculated plants grown side by side and the contrasts are very surprising. In Alabama it was found that clover that had been inoculated produced thirty times as great an amount of nitrogenous matter as that which had not been. At a cost of two dollars per acre, thirty dollars value was added.

The scientists are now telling us that we could not live without the bacteria. They seem to be at the root of the matter for both good and ill. There is the secret of human chemistry and in them lies the nearest approach to the secret of the basis of life itself. They permeate living matter. That billions of them can dance on the end of a needle is greater than the problem of the ancients over the angels and the famed needle point.

#### A SOCIALIST PREMIER IN FRANCE

M. Briand, the Socialist, has succeeded Clemenceau, the Radical, as head of the French cabinet. He is not a radical socialist but belongs rather to the opportunist section of that party. He is not orthodox according to the canons of pure socialism. Nor is he a member of that wing of the movement in France that always votes against the budget and all military and naval appropriations. He represents more nearly the union of principles and policies brought about by the reaction of socialistic ideas on practical labor unionism in France. The *bloc* that Clemenceau was able to hold together so long, and to thus make his ministry of exceptional length for France, is behind Briand. It is composed of the Republicans, Progressists, and the several Socialist parties. It numbers 567 Deputies while the Opposition is composed of the various conservative parties, viz., Royalists, Bonapartists, Liberals, and Nationalists, and number but 117. Clemenceau's fall was occasioned largely by a burst of wrath when his administration was under criticism for its naval administration. Briand was the man who worked out the disestablishment of Catholicism through the new educational system. That reform grows increasingly in popular favor. He is also a favorite of labor and labor is playing an increasingly large part in French politics. Socialism gains by both and Briand is the first socialistic statesman to head a great government.

#### FRENCH SOCIALISM

The Frenchman is severely logical. He carries his conclusions to the mathematical limit. Then he inclines to act upon the theory thus evolved. It is less a mercurial temperament than this that accounts for the Frenchman. He is not a coward and inclines to take the consequences of his reasoning seriously and to try it on. This characteristic accounts for his radicalism and the diversity of party organizations. There are ten parties represented in the House of Deputies. The *bloc* is composed of six of them. They range from the Republican to the Socialist. The greater number are the Socialist Radicals. They are radicals with a socialist trend. It is to this party that Briand belongs. The Unified Socialists are the party of pure socialism. They number fifty-three and represent the national socialist organization. They always vote against military and naval and colonial appropriations and against the budget as a whole. They declare themselves revolutionists and expect to work the industrial revolution through the workingmen's



organizations. They declare for reforms, but also declare that mere reform will do little.

Clemenceau was a Radical. Thus the socialistic elements have made a clear gain. Jaures, the great socialistic leader, is in favor of the methods of evolution. When Millerand entered the cabinet a few years ago the Socialist organization was split over an effort to turn him out of the party on the principle that they could not accept a place in a bourgeoisie ministry. Jaures led the Millerand faction and "opportunistic" socialism triumphed. The orthodox faction continued alone for a time but a working coalition is again established.

The Unified Socialists (pure socialism) received 1,200,000 votes in the last parliamentary election. It was one-tenth of the entire vote. In twenty years they had thus grown from 30,000 and it was a steady growth. It has also 149 mayors in the republic.

#### THE POWER OF LABOR IN FRANCE

All French industrial organizations are called "syndicats." They were authorized in 1864 but had no real freedom until 1894. Then they were limited to moral action and purely professional matters. Later they received power to conduct strikes and of late years they have had many and severely fought ones. At the time of the Dreyfus agitation the Radicals were not able to cope with the clerical and anti-semitic and royalist elements and the socialists were called in. They had gotten great hold of the working classes and, endeavoring ever to work through the labor organizations, brought the labor unions to the front. Jaures, through the Millerand episode, saved them from their extremists, and gave them a hold on the parliamentary situation. Thus much favorable labor legislation was gained. They helped in dissolving the monastic orders, in suppressing catholic education, and in establishing a secular system, in the dissolution of the concordat and thus the disestablishment of the Roman Church, and gave the state power to repurchase the railroads. Income tax and old age pensions are now pending action and Briand's accession to power will forward both.

But the Socialist party was too doctrinaire and the trades unions were anxious to get things done. The General Federation of Labor (Confederation Generale du Travail) was organized and the reign of what is called syndicalism began. The strike of the postal and telegraphic employees last spring was the first trial of its wings. It was doubtless too radical a move and lost its immediate contention but it at the same time proved its strength. It proved that the government dared not forbid governmental employees to join labor unions or to strike and it proved the government dared not attempt to dissolve the great General Federation as it has undoubted right to do. Its power lies in its political force. Briand's selection is doubtless a recognition of its political power. No party or coalition could successfully fly in its face and appeal to the country. There are nearly 8,000 unions with a million members and the leaders are as indefatigable propagandists as are the socialists of England. They would have the help of other millions who are not members. With the civil service force of the government with them they are growing formidable.

There is no reason why the world should stand aghast at this condition. It is but an opportunity for the masses to try their hands at government in France. The Revolution brought the rule of the middle-classes in place of that of the aristocracy. This movement is for a larger share in government by the masses as against the middle-classes. It is a marked step in the inevitable entre of the working millions into the actualities of political control. It will vastly forward the socializing of government as over against the old fashioned type of political and commercial government. It will not mean socialism but the leaven of socialism in the meal of commercial and political individualism. If it does overt acts it will do no more than all its predecessors have done. The net gain will be for the progress of mankind from the state of great wealth for the few to comforts for the many. France has but 5 per cent of illiteracy, but one-half that of our own country. Ten political parties certainly argues for independency of conviction among her voters. With an educated and independent ballot she will be safe.

## Editorial

**D**R. IRA LANDRETH'S resignation as Secretary of the Presbyterian Brotherhood of America has been accepted by the National Council, and he has been elected to the office of Editorial Secretary. In this capacity he will edit "*The Presbyterian Brotherhood*," the quarterly magazine of the movement, in addition to his duties as President of Belmont College, Nashville, Tenn. Mr. Henry E. Rosevear, who for the past year has been Associate Secretary of the Presbyterian Brotherhood, succeeds to the Secretaryship.

**R**EPORTS from those state conventions of the country that are held in the spring and early summer indicate that the approaching Centennial gathering has not reduced the attendance as greatly as many feared. The Illinois Convention to be held on the opening days of September, is at a special disadvantage in being so near to the Pittsburgh meeting. Some no doubt who are "going up" for the greater gathering will not be at Eureka. Probably for those whose circumstances compel an exclusive choice between the two this solution will be warranted. Yet the work at home should not be allowed to sag in this Centennial year. All over Illinois our men and women should stretch a point to be at the state convention if possible. The splendid program which we print on another page is a strong attraction. But just to go to old Eureka town is inducement enough. Many will have to cut their vacations a week short in order to make this engagement, but the days in Eureka will fit in with the vacation days so well as to seem to be an integral part of the holiday. Let the Illinois state conscience be kept alive despite the Centennial temptation.

**I**N ACCEPTING the office of Moderator of the English Presbyterian Synod last summer, Dr. J. Campbell Gibson of China made the following thrilling appeal to the synod for Christian unity:

"Can you not restore to us the unity of the body of Christ? For the sake of the life of young churches and great nations, for the sake of the perplexed Christianity of your own land, for the sake of the honor of your Lord, now at least make real to yourselves and visible to the world the unity of the body of

Christ. The churches which you have planted across the seas have not been won by your watchwords of division. In the days of the great persecution in China nine years ago, when the Boxers tested the Christians there, they did not test them by the Westminster Confession, nor by the Thirty-nine Articles, nor by the sermons of Wesley. Instinctively they chose a more universal and more searching test; drawing a rude cross on the ground, they called on their prisoners to trample it under foot, offering life and freedom to those who did so and death to those who refused. In that hour of terror some fell from a scarcely grasped faith, but many thousands—men, women and children—could not bring themselves to put a contemptuous foot on the rudest symbol of the holy passion of their Redeemer, and they died unflinchingly not as Anglicans or Wesleyans or Presbyterians, but as Christians, members of the one body, holding the one faith, inspired by the one Spirit, and so they gained the crown of life."

And the Interior (Chicago) to which we are indebted for the report of the address adds:

"The churches of Christian lands can't long resist adjurations like that from the men who are closest up to the vanguard of the king's army of conquest. The only way to avert church union would be to call back all the foreign missionaries."

**"CHICAGO—Pittsburgh,"** the heading that stands over Mr. Jordan's Chicago page has a double significance just now. To the regular reader of the interesting narrative the title suggests Chicago's interest in the approaching celebration at Pittsburgh. Mr. Jordan was appointed by the Chicago ministers as manager of the Chicago train to Pittsburgh and he went to that city nine weeks ago to make provision for the entertainment of the delegation going from this city. While there he visited the sacred places in Western Pennsylvania and West Virginia where the fathers wrought out the beginnings of our hundred years' history. What he saw and what his camera saw he is showing us in this interesting series. But to the casual reader who keeps informed of the goings on in the secular world, the hyphenating of Chicago and Pittsburgh would suggest that the Christian Century conducts a baseball page in addition to

its many other excellent features. For just now one of the most exciting races in baseball history is on between the clubs of these two cities for the pennant in the National League. Pittsburgh, far to the fore all through the summer, now feels the hot breath of the pursuing "Cubs" on her flanks (this sentence is not plagiarized from the sporting page of the daily paper) and any day may see Chicago in the lead. Queer as it may seem, the Disciples of Christ have a vital interest in this pennant race. Whether or not our Centennial Convention can use the great stadium, Forbes field, for its sessions depends upon the outcome of the baseball contest. If Pittsburgh wins, the final championship games are scheduled to be played in that city in the very week during which our convention is in progress, and Forbes field is pre-empted for that purpose. If Chicago wins, the championship games will be played here and the Centennial will have no distracting competition in the Pennsylvania city. How inextricably are life's interests tangled up! That religion and sport should be thus mingled gives a good text for some philosophizing. Whatever the line of reflection might be we are sure it would come to this conclusion that every good Disciple's obvious duty is to "root for Chicago!"

**D**R. J. WILBUR CHAPMAN, the American evangelist who is making an evangelistic campaign tour of the world, spoke against the Catholic invasion of public school methods in Australia. In one of his largely attended meetings in Melbourne, at the close of his address, Dr. Chapman said, "I wish to make a statement entirely upon my own responsibility. I never allow myself to speak publicly on controversial religious matters, and I never proselytize among Catholic Christians, or try to make a poor Protestant out of a good Catholic. I have, however, as is but natural, been studying conditions in Australia, and I find them very similar to American conditions. I think that the Roman Catholic church shows an infinite amount of arrogance to have its own parochial schools and to conduct them as it wills and then to come into schools where my children are being educated and tell them that they cannot have the Bible." The statement was greeted with unprecedented enthusiasm. People stood in their chairs and waved hymn books, shouting, "Say it over again, Dr. Chapman. Let us have more of this. Speak your whole mind." The audience cheered continuously for five minutes. When the cheering ceased Dr. Chapman continued, "I know what would happen to me if I were to introduce myself into a Catholic school and present my form of Christianity. The priest would have the right to take me by the nape of the neck and kick me out into the street, and I should thoroughly deserve what I got. Hear me, men! If either Australia or America attempts to raise her boys and girls without the Bible there is danger ahead."

**J**UST how authoritative is the source from which the movement to make Sunday, September 26, a "Declaration Day" arises has not been made clear to the brotherhood. But it is a suggestion which commends itself to the Christian Century as an appropriate and impressive way of ushering in the Centennial celebration. The Pittsburgh convention will be but two weeks off. The "Declaration and Address" published by Thomas Campbell in 1809 marks the beginning of this marvelous hundred years of history which we are to celebrate in October. In many respects this old document is the freshest and most modern statement of the ideals and purposes of Disciples of Christ. To study it, to restate its principles and to give ourselves with a new consecration to their advocacy will be the dominant purpose of the great convention. But the thoughtful and quiet study of this our "Declaration of Independence" before the hosts go to Pittsburgh will prepare the heart better to appreciate the greater messages of the greater occasion. In connection with the re-study of the Declaration and Address special attention will likely be paid to that sentence which has been taken as a motto by the Disciples, "Where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent." That there is an ambiguity lurking in this form of words has long been apparent to many thinkers in the current reformation. A writer in the Christian Standard recently takes exception to the motto, bluntly declaring that it is wrong. "It should be reversed," he says, "and should read 'where the Scriptures speak, we are silent.' It is holy ground; it is God speaking, and we ought to take off our shoes as Moses did in the presence of God in the burning bush. We ought to go forward and obey God, asking no questions." The second half of the motto, the same writer says, should likewise be changed and rendered thus:

"Where the Scriptures are silent, we may speak." "In fact, if we go forward in the Christian life," he continues, "we must often speak in reference to the very things the Scriptures are silent upon. This declaration has done much harm among us as a people. It is the very thing that has caused so much anti-ism in the Sixteenth Ohio District. Good men say, 'The Scriptures say nothing about the organ in the worship, therefore it is wrong and should not be used in the worship.' For the same reason, missionary societies and many other things that might be mentioned should have no place in the church because the Scriptures are silent." No doubt, to Thomas Campbell's mind his phrasing of the words was meant as a principle of liberty as well as a principle of authority. But their true meaning is not made clear until they have been translated into this revised form. It will be well in preaching upon them as a text to remember that they were not given by infallible inspiration.

**O**NE hundred of our churches are in the Living-link class. In most cases the Sunday-school combines with the church in this offering to support a missionary. These one hundred churches and Sunday-schools give approximately \$60,000 a year for Foreign Missions. This is a little less than one-third the entire amount given by our churches and Sunday-schools. One hundred of our churches and Sunday-schools give \$60,000, while 3,500 give \$140,000. The Living-link churches and Sunday-schools in their combined offerings average \$600 each, while the remaining 3,500 average \$40 for each combined church and Sunday-school offering. Our great need is an advance in the average gifts.

## A "Hideous Discrepancy"

Apropos of our leading editorial, this week, on "A New Religion," our attention has fixed itself upon a singularly significant editorial in the *Christian Standard*, of a week or so ago. The editor had just concluded an evangelistic meeting with five or six assistants, including Evangelist C. R. Scoville, for a time, in a Michigan county seat, and had been successful in establishing a church there with something over one hundred members. Before the meeting was held only thirteen Disciples were known to be in the town, while upwards of sixty came to light as the meeting progressed. In commenting upon his experience the editor is drawn into certain interesting observations. He speaks of the "hideous discrepancy" between the net growth of our churches and the "tremendous growth of our churches," as reported in our papers. "With an accession of not less than 125,000 per annum, our net increase is reported as about one-fifth of that number, and the wonder has grown, what has become of them?" The editor then calculates that there may be a million in this country, "indoctrinated in the New Testament faith, who are living apart from their true church associations." From this data the article draws one or two commendable inferences. But the writer seems utterly blind to the more vital significance of the "hideous" facts he so frankly sets forth.

To our mind these facts are chiefly important as a commentary on prevailing evangelistic methods. We are said to have a million and a quarter members. Now if there exists besides these another million of Disciples unattached to their true church associations how great becomes the indictment of our method of gaining accessions!

This million of unattached Disciples does not live mainly in communities where we have no churches. They are most numerous in communities where churches are planted. Chicago is an exception as compared with small towns but hardly so as compared with the larger cities; and here where we have twenty-one organizations with five thousand members, it is conservatively estimated that there are six times that many unattached Disciples living in the city.

The blunt truth is that the reports in our papers of evangelistic success are gross exaggerations of the spiritual facts. Not so many were converted as were counted. Many were manipulated emotionally or socially without being awakened in their intelligence and conscience. Once out of the situation within which they made the first step, their motive is gone. The root of the matter was not in their soul but in the set of conditions that had been built up around them. Moving away to another town or a great city they are lost to the cause.

But this is only another way of saying, in the terms of our opening editorial, the religion they "got" was not new. It was an old religion, a religion that had cooled off from personal experience into a splendid doctrine. Our contemporary's characterization of them as having been "indoctrinated in the New Testament faith," has in it a complete explanation of their helpless and fruitless condition.



## The Psalms and the Saints

In previous meditations we have considered the Old Testament, as a book of devotional character, first because it records a large number of experiences and utterances of holy men in the free enjoyment of the spirit of worship; and secondly because it yields itself so readily to the discerning mind as food for spiritual mediation and enjoyment, not only in, but even beyond the confines of that historical and exegetical study which our generation has found so fundamental and so rewarding. A brief account may well be taken of the values which have been imparted to the Old Testament by its entrance into human life in hours of devotion or of supreme spiritual experiences. In this effort it is necessary to confine our inquiry to a limited section of this opulent material, and and alert spirit enters still deeper into the psalm country of prayer have a triple worth. They reveal the heart of the saints who for obvious reasons the part selected will be the Psalms. To the Christian who is seeking aids to the holy life, writings of this kind first uttered them; they serve as the gates through which the eager and holy thought; and they come to us bearing the rich burden of the treasured and accumulating joys and sorrows, hopes and visions of the men and women who have made them their own in the passing of the years. Says Tholuck, "What a record that would be, if one could write it down,—all the spiritual experiences, the disclosures of the heart, the comforts and the conflicts which men in the course of ages have connected with the words of the Psalms! What a history, if we could discover the place the Book has occupied in the inner life of the heroes of the Kingdom of God." Fortunately, not a few of these significant and illuminating experiences have been treasured. The most casual and superficial survey of the theme is sufficient to assure the seeker after God that he has high companionship on his journey to the celestial city, and that many fair souls have travelled this way whose recorded joy of the divine word are to him like brooks by the way. Sitvio Pellico, in the history of his imprisonment, has a striking chapter on the written records left upon the walls by those who preceded him in the cells through which he passed. Similarly the Psalms are written over, like a palimpsest, with the meditations and experiences of those who have found in them the solace for their sorrow and the fitting expression for their joy. The early Christian Church, the Reformation heroes in the lands of Europe, the covenanters in Scotland, have all of them found in the Psalms the means of grace and the hope of glory. They have done much to form the men who have suffered and triumphed in the Kingdom of God, and we need not wonder if we sometimes take up these songs and prayers of the ages only to find them moist with the tears of mourners and the blood of martyrs. What a wonderful story they could tell if we could gather it all from the lonely chambers, from the suffering sick-beds, from the brink of the valley of the shadow; from scaffolds and fiery piles witnessing in sunlight, and from moors and mountains beneath the stars; and in high places in the field where tyranny was driven back. When we read them we join with a multitude which no man can number.

There are those five scholars of Lausanne who went to their death of flame for the reformed faith in 1553, singing on their way to the stake the words of the 9th Psalm, "I will praise thee, O Lord, with my whole heart. When he maketh inquisition for blood he remembereth them. He forgetteth not the cry of the humble." When the Protestants who were driven out of France in 1685 by Louis XIV, went forth in search of homes, they wandered about, afflicted, destitute. A company of them went to Switzerland, and Pinetou of Chambrun tells us that when he and his companions came in sight of Geneva, they sang with tears of joy the words of Psalm 26, "Lord, I have loved the habitation of thy house. My foot standeth in an even place. In the congregation will I bless the Lord."

India was still heaving with the ground swell of the terrible mutiny of 1857 when the wife of Sir John Lawrence was called home to England, and had to bid farewell to her husband, leaving him in the midst of the deadly danger. She wrote in her journal, "When the morning of our final separation came, we had our usual Bible reading, and I can never think of the 27th Psalm without recalling that sad hour: 'The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? Wait on the Lord, and he shall strengthen thy heart. Wait, I say, on the Lord.'"

What a precious freightage of memory is borne by the 31st Psalm, especially its words, "Father, into thy hands I commend my spirit." It was one of the seven sayings of Jesus on the cross, and the last. It was the parting word of Luther, of Knox, of John Huss, of Jerome of Prague, and of countless more.

Columba of Iona died in 597, repeating the words of the 34th Psalm, "They that seek the Lord shall not want any good thing."

When Queen Louise of Prussia heard the disastrous news from Jena in 1806 she sat down after her first burst of weeping and sang the 37th Psalm at her piano, "Commit thy way unto the Lord, trust also in him, and he shall bring it to pass." When she arose her eye was clear and her spirit calm.

Luther's great hymn, "Ein feste 'Burg ist unser' Gott," is a paraphrase of Psalm 46, which Gustavus Adolphus had his army chant before the battle of Lützen in September, 1631. Psalm 68, "Let God arise and let his enemies be scattered," was Cromwell's battle hymn. It was also sung by Savonarola and his Dominican brethren as they marched to the Grand Piazza of Florence in 1497 to meet the trial of fire, at that spot which is still heaped with flowers on the martyrs' anniversary. But the list is too long for record here. The wealth of such incident is exhaustless. It is sufficient to have pointed out its value and its abundance. The Psalms are the imperishable and priceless possession of believing and devout souls throughout the centuries. They staid the hearts of Maccabean martyrs amid the persecutions of "Antiochus the Madman." Christians in blood-soaked Roman arenas chanted them as the lions stole out from stone archways for their work of death. Refugees, hiding in German forests or on Scottish highlands, sung them as they watched the approach of their hunters. They are saturated with the tears and triumphs of sorrowing and rejoicing saints. For more than twenty centuries they have been the treasury of devotion for the faithful. For generations and perhaps millenniums yet to come they will be the prized possession of the church. They will last as long as joy endures and long after sorrow has ceased. And may we not believe that they will be sung along with the song of Moses and the Lamb in that region from which the silent dove returning at evening brings us sometimes tidings of a land that eye hath never seen.

It must be confessed that in these meditations only the merest glimpse has been gained of the inexhaustible treasure of sacred thought and experience in this record. The Old Testament has its purposes and its limitations. It is no longer our spiritual guide. It points the way to a better hope and an ampler salvation than it could reveal. Yet its beauty is eternal, and its words still profitable for study, meditation, enjoyment. To an age like ours, eager to find, now and then a moment for repose in a breathless and stressful life, it appears itself as a book rich in treasured prayers and praises, full of consolation and help. If we keep near us for devotional ends the works of Jeremy Taylor and Thomas a Kempis; if we find value in the thoughts of Pascal and the meditations of Tauler; if the spiritual experiences of St. Theresa and Monacha are of value as aids to the holy life, how much more the lives and messages of these holy men of old, who spoke as they were moved by the divine Spirit, and who have joined the choir invisible of these immortal dead who live again in souls made better by their presence, and whose music is the gladness of the world.

## A Psalm of the Helpers

THE ways of the world are full of haste and turmoil:  
I will sing of the tribe of helpers who travel in peace.

He that turneth from the road to rescue another  
Turneth toward his goal:  
He shall arrive in due time by the footpath of mercy,  
God will be his guide.

He that taketh up the burden of the fainting  
Lighteneth his own load:  
The Almighty will put his arms underneath him,  
He shall lean upon the Lord.

He that speaketh comfortable words to mourners  
Healeth his own heart:  
In his time of grief they will return to remembrance,  
God will use them for balm.

He that careth for the sick and wounded  
Watcheth not alone:  
There are three in the warkness together,  
And the third is the Lord.

Blessed is the way of the helpers:  
The companions of the Christ.

—Henry van Dyke.



## Chicago—Pittsburg

### Chicago's Secretary Describes Scenes at the Campbell Homestead in Bethany

BY O. F. JORDAN.

We had arrived at old Bethany at night, but the next morning we were astir to see the place. We had been told that the richest part of our journey would be the visit to this place where more of Alexander Campbell's life time was spent than at any other.

We strolled down the main street east past the little post office which distributes the news of the village in lieu of a newspaper. We went on over to the Bethany church, which was the third of our movement to be erected. The pulpit is on the street with the doors of admission on either side. Alexander Campbell used to preach for three hours, and he arranged the church in this way so that none of his audience would have the temerity to leave the house. The church at Wellsburg, going back to the Campbell's days, is arranged in the same manner.

home of the father of his first wife, Mr. Brown, and by the old spring house to the east of the house he did his first courting. In the old house he was married and in it all of his children were born. Here the spirit of the great reformer took its flight. The furniture is much of it fifty and a hundred years old, it being the pride of the house not to change its furnishings.

#### The Old Study.

In the yard stands the old study. It is a most enticing den with only light from above. On its shelves still stand many of the books used by the Reformer. In this seclusion, it was possible for him to lay the foundations for a scholarship which has probably never been equaled among the Disciples.

The hostess there now is Mrs. Decima Barclay, the only surviving daughter of Alexander Campbell. Her husband represented

know that General Garfield was connected with Hiram, but she adhered to her position with reference to co-educational schools.

#### Two Keepsakes.

Mrs. Barclay has two very dear keepsakes that she showed us. One was a piece of wood from the old church at Ahorey, Ireland, where Thomas Campbell preached for a number of years. She told us that the old church is still standing as it was a hundred years ago and that there had been but three new pastors since Thomas Campbell's day. She had also a piece of wood from the Luther tree in Germany which had been sent her mother, bearing this inscription, "From the favorite tree of the reformer of the fifteenth century to the wife of the reformer of the nineteenth century."

We were told that Professor Hagerman and wife are touring Europe this summer and



Study of Alexander Campbell Standing in the Yard of the Old Home.

From this point we continued east across the Buffalo Creek. We suppose Bethany students with all their pious traditions are very sedate, but such a creek in other schools would be put to ungodly use as is the creek called the bone-yard at Champaign, where the ardor of Freshmen is annually dampened. The creek has not here enough of beauty to justify the Bethany college song "On the Banks of the Old Buffalo," for it is here too full of rubbish to make even a desirable photograph. Up and down stream, however, it is worthy all the poetic efforts that have been bestowed upon it.

#### The Campbell Homestead.

Our first pilgrimage we wished to make to the old Campbell homestead. It is a long building that was built in four different parts. Alexander Campbell had fourteen children and it was his jest that he enlarged his house with the growth of his family, which accounts for its size. It was originally the

the government in consular service for many years. He now lives but in the physical and mental decline of old age. She is a charming hostess and received us with the southern hospitality which can nowhere be equaled. In a two hour interview we were given the traditions of the old house.

At one time, two presidents of very opposite tendencies met in this house, Jeff Davis and General Garfield. Mr. Davis brought a son to place in Bethany college. Mrs. Barclay was then a Miss in a boarding school, fifteen years of age. General Garfield was president of Hiram and he asked Mrs. Barclay her opinion of co-educational schools. She bitterly condemned them and quoted a recent newspaper scandal over a Hiram elopement. "That was not as bad as reported," said General Garfield, "I know, for I am president." Mrs. Barclay, or Decima Campbell as she was then, was deeply mortified at her seeming lack of courtesy as she did not

that in the course of their travels they will visit the old home of the Campbells in Ireland with camera and note-book. We shall hope that some fresh tidings may be brought us from this visit that will make our understanding of the early life of the Campbells more clear.

#### The Burying Ground.

It would be the grossest neglect to visit Bethany and not visit the Campbell burying ground. The Campbells were a numerous family. The family of Thomas Campbell came to this country. Alexander Campbell was married twice and had fourteen children. However widely the family traveled, they came home to die. The deciphering of the numerous Campbell tombstones in the burying ground is to study the entire family history.

The tombstone of Alexander Campbell is the best in the family ground, though on the other side of the burying ground are fine

shafts erected to the memory of Pendleton, second president of Bethany, and to Richardson, who wrote the memoirs of Campbell, that quite eclipse in glory the monuments of the Campbells. The slab that marks the grave of Thomas Campbell did not cost twenty-five dollars. Probably he would not have cared for any more ornate monument, but as things go, it hardly seems fitting that we should celebrate the centennial of his epoch-making work while he lies by so simple a memorial slab. Even the monument to the memory of Alexander Campbell is not such as a grateful brotherhood would love to erect to its dead.

**Present Life at Bethany.**

We lunched that day in the hall of Bethany college, where seventy summer students refresh the inner man—and woman—for the schoolma'am is here to replenish her stock of knowledge and if not by design, yet by providence, to save the timid theological students from a celibacy that would neither be orthodox nor for the higher effectiveness of their ministry. The light plant was out of order, so they could not study of an evening, but this hardship was being borne with commendable Christian resignation. The evenings were not lost, for moonlight suffices to some tasks.

President Cramblett received us most cordially and spoke hopefully of Bethany's future. Even in the days of the Campbells, the college never had larger attendance and the prospect is that the old mother college will again assume her place of leadership in our educational enterprises.

That afternoon we went over to Wellsburg, W. Va., where the Campbells often preached. Here is the second church which they or-

the only surviving son of Alexander Campbell. He is in the real estate business and has one of the most pretentious homes of the community. We interviewed him and secured a sitting for a photograph. He has a

time. Weeks might be spent to great profit. Yet the things we have described can be seen by the pilgrim with limited time in a day or so. A few items of advice may not be amiss. Travel in a good company if you



**Parlor in Home of Alexander Campbell.**

son in Chicago who does not seem to be in the church. He is Argyle Campbell and his business is to sell railway supplies. Since our return we have not yet taken time to call and carry the greetings of the father, though we shall do so.

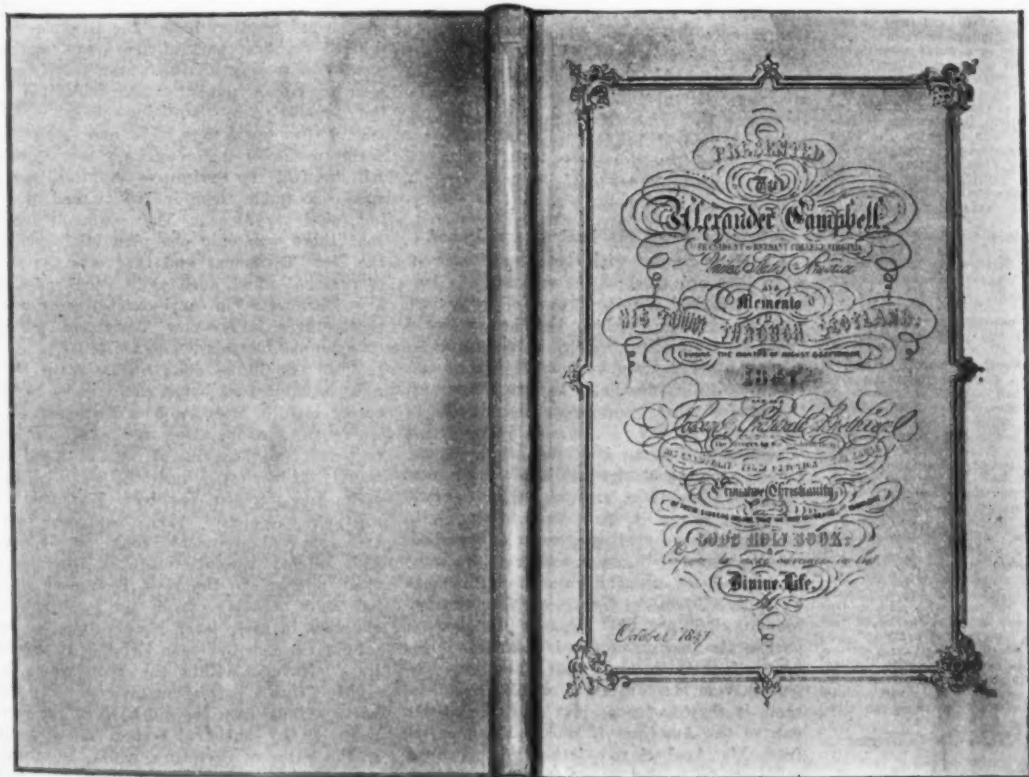
wish to travel cheaply. All arrangements for livery and hotel service should be made in advance, with all charges definitely fixed, if you do not wish to fall into the hands of the Philistines who will spoil you of all your goods. It would be a nice trip to go to

Bethany one day and leave there the next morning for the drive across to the Wabash railroad at Avella, Pa. The convention goer would be away from Pittsburg two days by this method. The expense would run from three to five dollars per person by this method, depending upon the rate gotten for the livery service.

No trip we have ever taken has so deeply impressed us that we need not be ashamed to be called "Campbellites" in theology, however we may repudiate the term as a designation of church relationship. The Campbells were the religious liberals of their day. They never climbed the cold and barren heights of Unitarianism and always remained

sympathetic with the ideals of the evangelicals. Yet they were broader than any company of evangelicals of their day. They anticipated

(Continued on page 21.)



**One of the Keepsakes—Alexander Campbell's Bible.**

ganized, which was founded in 1823, and the building that stands there now was built in 1848. Mr. Biddle ministers to the church. On the board of deacons is William Campbell,

**Advice for the Pilgrim.**

Thus we have finished our journey over the paths the fathers trod. We made the mistake of attempting the trip in too short a



# Centennial Studies

By Dr. Errett Gates

## Vital Questions Discussed in Reply to a Pertinent Letter from J. S. Hughes

Dear Brother Gates: By far the most remarkable sentence in those able and delightful essays on the Disciples is the one in which you classify our divided Christendom into the ecclesiastical, the intellectual and the ethical, and assign the Disciples to the ecclesiastical. The cogent reason you give is that they are primarily and dominantly in favor of the union of all believers, as believers now are, into one church. I regret I am compelled to accept this classification which has so deeply impressed me, and its consequences? Alas! But in your last essay, July 13, you express a confidence that the Disciples are capable of the progress which the changing times require, and which excellence no denomination has yet attained to and you cite "the principle of liberty" in which the Disciples came into being, but it was not a liberty that any body gave them, but one they took on occasion and which they offered to others outside far more freely than to those we had once "corralled." Then you cite that our principle of unity is a principle of progress, "seeking a basis common to all churches." In practice, however, the accentuation fell upon points that operated to entirely defeat the first design so much that not one ever the least sect has ever been induced to stand with us on this so-called common ground. We had fought and torn them all "daughters of the scarlet woman" and the writer can not entirely dispute the twit nor that a new sister has in ourselves been added to the family by adaptation to the times of section.

Now my point of inquiry is where and when did an ecclesiastical establishment like ours ever move itself out of the column of the ecclesiastical into that of the ethical? Though you may mean that progress means only intellectual or educational "adaptation" and it is just here that I fear our roads fall apart, for the Christianity that I believe in is the ethical and is comparatively indifferent to the ecclesiastical and the intellectual which admit of change. I am not aware that any so-called Christian body has ever lifted itself out of the intellectual or the ecclesiastical into the moral column, or that it was psychologically possible. Which one has ever led in a great moral reform? The colleges representing the intellectual and the Roman and other state churches and ourselves representing the ecclesiastical have never stood to the front of any great moral regeneration. To make it plain let me suppose that all the churches of your state, Illinois, should on this Sunday declare that "henceforth we stand united on the ground occupied by the Disciples" what would I find to be the status, in a year hence, of the tyrannical trusts, what would be the condition of the liquor craft, or of any other organized iniquity? What record has the Disciple brotherhood made that would guarantee by their ascendancy the downfall of political corruption or organized greed, or of any other sin and crime against society? or that righteousness would now reign? "Progress"? Yes, that is a great sweet word and the ideal of my heart, but is any so-called Christian denomination in line for "the kingdom of God," ourselves or any other; and can you tell how we can progress toward that goal by the scientific fact of "evolution," or the ecclesiastical temporizing of federation? I want you to help me to enjoy the hope that our Disciples can be moved out of the groove of "Churchianity" into the free open highway of "the kingdom of God" and his righteousness, in Jesus Christ, first-born, from the dead, the "Prince of the Kings of the earth." I am sure there are many in like need with myself.

If we are to progress in intellectualism or ecclesiasticism, without the other great change I had rather join the blue grass brethren and go the whole length of ecclesiasticism. All the talk of Christian union under the present low standard of morals is to me revolting and I pray it may not be. We have one Roman church and that is enough.

It seems to me that all the great essentials to the kingdom of heaven put all our churches out of date and that a new state must be made. "Liberty and freedom!" Yes, but in practice it is the liberty to engage in any selfish avaricious custom of the day. The church that has always accepted the form of government under which it existed as its own and that now takes its commercial morality from the level of the corrupt mart of the world, and that always copies its theology from the philosophy of the academy and calls it "progress"; if you see my dilemma and feel it then tell me how to share in your hope that they who say "once a Disciple, always a Disciple" can be expected to form anew and get into line for the conversion of the world and the kingdom of God?

We have ecclesiastical heretics now like our federating sisters, but our moral corruptionists are not reckoned among these nor do the Disciples, any more than they, praise and exalt its men who lead in the overthrow of the liquor power or other works of the devil that war against the kingdom of heaven.

Possessed now of such worldly spirit and power and making a great crusade to Pittsburg to display our numbers in a Dowie fashion, how can you hope to turn us back toward the purer days and plastic state of being newly emancipated from the worn-out sects of the past. Give me hope.

Jasper Seaton Hughes.

Dear Bro. Hughes: You are evidently conscious, as I was, of the incompleteness of that series of studies on "The Disciples and Future Progress." I closed the series with a statement of the "principles of progress" embodied in their fundamental plea for Liberty, Unity, and Loyalty. I did not inquire, as I now propose to do, in response to your

communication, into the capacity or the genius of the Disciples for progress.

### Principles and Practice.

Sometimes the principles of a religious movement are better than its practice, as you intimate concerning the Disciples. I am disposed to agree with you as far as some Disciples are concerned, but not with reference to all of them. I know some Disciples who are trying to be as good as the noble principles they have inscribed on their banner; and I can point to men through all their history who have not only proclaimed, but have practiced liberty, unity and loyalty. There have been, and there are still, all kinds of Disciples. Some are as good as their principles; others are a disgrace to them. And strangely enough, both profess to be equally sincere in their devotion to "the plea." One understands "the plea" on way; another understands it differently.

### Evidence of Progress.

The best evidence that the Disciples have, the capacity for progress, as well as the principles, is the fact that they have made progress. I notice, as I read the history of the movement, that the Disciples have always come out at last on the right side. During the hundred years of their history they have grown. I speak now of the major part of the body. The lesser part has been smitten with atavism. Their face was turned toward the past. They could not go forward without getting away from "the fathers." The dead hand of the past lies heavily upon them. Look at them now; they have all the appearance of early nineteenth century Disciples. They look, and act, and talk, and dress like Alexander Campbell in the days of the Christian Baptist. If there are any "Campbellites" left in the world these are the ones. If Campbell were here today, he would be the least flattered by them. They forget that to be as good as Campbell we must be better; and to be like him, we must be different.

### Difference From the Fathers, an Honor.

I have no quarrel with these dear brethren, when they prove out of the writings of Alexander Campbell that they are following him more closely than the body that have adopted missionary societies, Sunday schools, organs, and all other modern helps in the work and worship of the church. They may have all the comfort that comes from resemblance to Campbell, with my full consent. To them it is their glory; to me it would be my shame. I have never been seized with any passionate longing to look like any one of my remote ancestors. Even if we cannot all agree to the Darwinian hypothesis as to our earliest ancestors, we still can agree that the most of us had for progenitors men and women who ran wild in the forests of Northern Europe or Briton. The glory of the greater part of the Disciples today is (and this is the hope of their future) that they have departed from the fathers. I should despair of them if they had not; just as I should despair of the American if he had not departed from his Anglo-Saxon fathers, in customs, religious faith, and disposition. Yet we are the lineal descendants of these same natural and religious fathers. We, their rightful successors and heirs, do them no dishonor—it is no crime—to be unlike them. They would be different—they would choose to be so from their former selves if they were here now.

### A Departure From the Fathers.

The most far-reaching departure from the fathers, made by the Disciples in the hundred years of their progress, was the gradual change which came over their conception of primitive Christianity. At bottom this is the meaning of the present conflict between the progressives and conservatives, the liberals and the loyalists. Primitive Christianity was at first defined by Alexander Campbell as an "order of things." It was inevitable that it was so when we reflect upon the guiding purpose of the movement, which was to relate all believers to each other harmoniously in one organization. It was the organized expression of Christianity to which they gave attention in the New Testament. They used the motto, "where the Scriptures speak, we speak," to ascertain the primitive terms of fellowship, of worship, and church organization. These were the elements of primitive Christianity that interested them preeminently, and concerning which the Scriptures were found to speak. This was the selective purpose—to find an authoritative basis of fellowship and worship—and this was the guiding principle—to practice in the church only such customs as were practiced in the primitive church. The emphasis was upon the external order, and the letter of the Scripture was the decisive test.

### A New Discovery.

The Disciples did not hold permanently by this principle. It was soon found that the Scriptures did not speak alone concerning Christian fellowship and ecclesiastical organization; they also spoke concerning Christian life and duty, and missionary service. It was a half century before the Disciples discovered the first part of the great commission—"Go ye into all the world." It is now seen to be as emphatic and important as the second part—"baptizing them." But where they awake to this new speech of Scripture concerning missionary service, they still thought the Scriptures ought to have a speech to guide them in the method of doing missionary work. They soon discovered that there was only one plan laid down in the New Testament and that was the plan of personal effort, such as in Paul's missionary journeys. The anti-society party were right—there is no new Testament precept or example for missionary societies.

What should be done? Missionary work must be carried on, but it could not be carried on successfully after the New Testament plan. There was but one thing to do, and that was to transform the principle of the literal authority of Scripture into the spiritual, and claim the spirit of the New Testament for missionary societies when "expressed terms and approved precedent" could not be cited. This mighty revelation of the Disciples in their relation to the New Testament which has made possible one of the most glorious chapters in their later history, was led and fought through by Isaac Errett. It resulted in a cleavage within the body which has widened into a permanent division. The anti-party stands upon the old basis of the movement, giving consistent respect and authority to the letter of Scripture, while the missionary party has found new basis in the spiritual authority of Scripture.

### The Progressive Instinct.

It was the making of the Disciples. It represented the progressive instinct of the movement as expressed in its principle of liberty. It also marks the transition of the Disciples to a new doctrinal era. The first



doctrinal period was created by the apotheosis of the letter of Scripture. The letter of Scripture was the authority that bound the conscience in the external organization of the church, as well as in Christian conduct; but it was also the material medium which enslaved the Holy Spirit. The "word-alone theory" of the operation of the Spirit was a logical deduction from the early identification of the "Word of God" with the written letter of Scripture. It began to be said among the Disciples that the Holy Spirit probably operated upon the soul apart from the Word.

#### Steps of Progress.

This was emancipation on behalf of progress, and the Disciples quickly took up the movement forward. They adopted missionary societies, instruments of music, and a nobler architecture. One forbidden help after another, from the apostate religious world, was taken up and found to be good and useful. The vicious dualism between things "of faith" and "of sin," scarcely less vicious and deadening than the ancient dualism between things "sacred" and things "secular," began to be overcome. While now in the larger body of the Disciples the old warfare over "innovations" is no longer matter of concern, scarcely of memory.

#### Spiritual Authority of Scripture.

The Disciples have settled once for all that it is not the letter but the spirit of Scripture to which they are bound; this is the Word of God. More or less stir is occasionally made by small leaders in the ranks over the big and little "d," or the name of the minister, or the priority of faith and repentance; but these manufactured windstorms soon spend their force against the solid body of the united brotherhood, and a great calm ensues. We are just now sailing out into a great calm after the storm over the "Centennial program."

Don't get discouraged with the Disciples, Brother Hughes; they are moving. They are a "party of progress" as Alexander Campbell characterized them in the beginning. They have the principles of a progressive movement, and I feel sure that they have the capacity and instinct as well. Their history bears witness to it in more ways than one. Of course they make progress against some reactionaries and in the face of strong opposition; but such progress is all the healthier and stronger. Have you ever noticed in your reading of our history that we have never been without the advanced party of progress? We are always sending out heralds and scouts into the new land, in larger or smaller companies. Robert Richardson, L. L. Pinkerton, Isaac Errett, Alexander Procter, were some of the leaders of these pioneers of progress.

The Disciples have never been without an advanced guard prospecting the way ahead. The interesting thing is that the body finally comes up with the advance wing. Do we not now have as progressive spirits among us as any other religious people on earth? And is there not large enough liberty among the Disciples to permit the widest difference of opinion? The Disciples have men, not a few, who are working their way into all the new fields of modern thought and method. We have men who as thinkers, teachers, or pastors, are as up-to-date as the most modern. And they are Disciples. I am happy to say: tolerated as Disciples. The time has come when it is possible for a man to be an evolutionist, and a Disciple; or a higher critic. He can even be both of these things and be a teacher in some of our colleges or pastor of some of our churches.

#### A New Forward Movement.

The Disciples as a whole have not stagnated; they have not crystallized around the ideas of Alexander Campbell. When the time

comes for them to move over from emphasis upon the purely external, and ecclesiastical conception of Christianity to the spiritual and ethical, they will move; and the movement will be no more revolutionary than the transition from the literal to the spiritual authority of the New Testament under Isaac Errett. Preparation for this new transition is already going on through the mighty influences of university and press. The great books that our ministers are reading and the lessons our high schools, colleges and universities are teaching are alike emphasizing the inwardness of true religion and the social goal of the Kingdom of God.

Could you ask for anything more assuring than this? The Disciples can no more resist this tide of influence in the modern world than the earth can resist the influence of the sun. They can do but one thing to avert it, and that would be to shut up their

ministry behind the walls of a cloister, and forbid them the reading of books and conversation with human beings. Even the Roman Catholic Church has not been able to escape this influence with all her surveillance of the training and reading of her ministry. But even if the ministry could be protected from it, the people would yet be open to it and take it in with every breath they breathe. It is a world movement, as all-encompassing and pervading as the atmosphere. Our danger is that the transformation shall be accomplished, and we shall have no part in it.

There is a power not ourselves making for emphasis upon the spiritual and ethical; the very stars in their courses are fighting for spiritual religion.

I shall address myself to other points in your letter in subsequent studies.

## True Egotists—Real Altruists

By F. B. Sapp

There is a class of people who place but little, if any, value upon themselves. They are the driftwood of society; they have no particular object or aim in life. In the strata above this class is the common place egotist who, in the process of development, has become conscious of the ego or self, to himself wonderful because he is a new birth of Spirit which must be felt and appreciated by others. He is like the child who, by chance, touches the chords of a great instrument: strange sounds fill its ears and it strikes the chords again and calls to its playmates to come and listen. The period of harmony has not yet come—only wonder—and all other children must stand aside and admire the child who is trying to get harmony out of self. This is the creature that society knows as the egotist. The nobler egotism rises with the tide of self consciousness and power.

#### The Larger Egoist.

As the ego passes on in development, it becomes conscious of power that it is certain that others must share the same views of life and things in general, so "We" is substituted for "I," but bears its own apology of weakness like the new leader of men and movements, when none too certain that they will obey because he is fearful that a higher Destiny may overrule his actions. A world-spirit like Cromwell, could Command—and Parliament adjourned; and parliament assembled at his will. His egotism had become so large and well trained that there was no more likelihood of being called an egotist than there is of regarding the giant of the forest a small shrub.

It has become so large that it can afford to defy the winds and be looked at because it is worth more to man than when a mere sapling. The larger and the more genuine the appreciation of self, the larger the sense of gratitude and the sense of dependence and obligation to others.

The Eternal Spirit said, I AM THAT I AM. The philosopher said: "I think, therefore I am." God himself is the EGO from whom all things proceed. The glory of all His work was the creation of man made in the image of God.

#### Man, the Measure.

The Ego is man's standard of appreciation of all things. He who tells the world what "common sense" is, gives merely his own and best interpretation of intelligence applied to the affairs of life. He who praises the beauty of the sunrise or sunset, the glory of the mountains, the majesty of the cataract, the swelling of the boundless tides, the stately forest, the broad, sweeping plain, the roving

herd, the ripening grain,—he it is who tells of the beauty in his own soul which but mirrors the beauty of Nature. In the degree the mirror is perfected, the images reflected therefrom will be true to Nature and life. Music, science, art, philosophy, literature and all things are judged by the self standard.

God himself to the sensuous is gross, jealous, revengeful. It is given to the pure in heart only to see God. The Son beheld him and came forth from the bosom of the Father to declare him. The prophets of all times regarded themselves more than worms of the dust when they came forth to stand before Kings and Princes and rebuke the sins of the rulers and the nations. When God called, one of the greatest responded, "Here am I, send me." Self love and appreciation is the Divine standard God has given man by which to measure his responsibility to others: "Love thy neighbor as thyself." "Do unto men as ye would that men do unto you."

#### Place of the Egoist.

Were there no egoists, there would be no generals to command, no statesmen, no reformers, no preachers, no lawyers, physicians, teachers, inventors, musicians, artists, sculptors, poets, philosophers, but society would sink to the low level of chaotic stagnation. No man ever sinks to the depths of degradation until he has fallen in his own estimate. Self pride, family pride, national pride, will keep men and nations in the line of progress. The great apostle to the Gentiles used the pronoun "I" more frequently than any other writer of the New Testament, in fact, more frequently than all others.

On the other hand, his labors for humanity were more far reaching and eternity alone can measure his worth to humanity.

Pericles, Caesar, Peter the Great, Wilhelm, Cromwell, Napoleon, Washington, Gladstone, Lincoln and on down to our time the men who have struck fire out of the flinty rock have been the men who in their day were the noble egoists. Like Athenasius of old, they dared to stand against the world.

#### A Flower Lady

My dress is made of satin;

I come when skies are blue,

And in the sunny meadows,

I wait and watch for you.

I know you love me dearly,

For when you take me up,

I hear your voice exclaiming.

"Why here's a buttercup!"—Ex.



### The Dishes

Somebody didn't wipe the dishes dry! How do I know? Because I saw them cry. Yes, crying as they sat upon the shelves. I saw them and they couldn't help themselves.

They made no noise; each plate was in its place, But oh, two tears were on the platter's face! Oh, don't you think a little girl is mean Whose dishes cry because they're not wiped clean.

—Good Housekeeping.

### Barefoot's Outing

By Ernest Gilmore.

He was little and thin and young and poor, but—could you have seen him—you would have felt attracted. There was a look in his big brown eyes that would have made your own misty without knowing why. The look in the big brown eyes meant that he was lonely—almost insufferably lonely. He could have cried aloud but he did not. He leaned on his elbow, his chin in his palm, looking out of the small attic window. There was no consolation in what he saw, house tops and chimneys with puffs of lingering smoke and a tired face or faces at upper windows here and there. All that he could see of the sky was a faraway streak. "Oh," his young soul cried out, "Oh, if I could go! If I only could! I've never been anywhere!"

It was time he was asleep—half past ten—but it was "too hot to sleep," he told himself wearily when his head began to droop. At last, however, he threw himself down—from utter weariness—on the old mattress on the floor, and—not thinking of consequences—cried aloud.

Some one rapped on the partition wall.

"Hey!" called a voice, "What's up? What ye cryin' for?"

The boy did not answer, but he stopped crying. He recognized the voice as that of a rag peddler whom he often saw going in and out and who occupied the attic room next to his own. Presently the attic door opened softly and the peddler came in.

"What's up? What ye crying fer?" he repeated, and then added, "Are ye sick?"

"No, I ain't sick, I'm lonesome."

"Lonesome?"

"Yes, that's it; I'm lonesome."

"What makes you lonesome?" asked the old rag peddler wonderingly, reaching out a hand in the darkness to softly stroke the small tousled head.

"There's a lot of 'em going off somewhere tomorrow to have such good times, and I can't go."

"Why can't ye go?"

"I ain't got a ticket, so I can't go. They can't take everybody, so Sam Smith says, but I ain't everybody. I'm just little Ben, that's all."

"Of course, you ain't everybody," comforted the man, "you're just little Ben, an orphan child. Where be all them goin' tomorrow?"

"I don't just remember where they said, but wherever it is there are birds singing and green grass and blue sky."

"And so you want to go where there's birds singin' and green grass growin'—do you?"

"Oh, yes; I want ter go awfully."

"Then come right on now. We'll start this minute."

"Sir," cried the boy, on his feet in a minute, "start for where?"

"Fer them green fields and singing birds and blue skies."

Presently the hot attic room was a thing of the past as far as Ben was concerned. He and the rag man had left the tenement and were moving slowly through the slums—on—on—on slowly but surely toward the land of birds and green grass and blue skies.

By half-past eleven they were out of the city—by twelve they were in the country. Ben was tired but happier than he had ever been in his life—more tired, too, I might say, for he was not accustomed to long tramps or to late hours.

"We can't go any further tonight," said the rag man as they came across a green field sweet with the scent of clover. "We'll just lie down here."

Ben fell asleep about as soon as he lay down and the rag man was not far behind. Under the starlight with the clover-sprinkled turf their bed, they slept past the sweet early dawn. The sunlight, beating down on their uncovered faces, awakened them almost simultaneously. They blinked their eyes as they sat up and looked at each other. The old rag man was the first to speak. He chuckled as he questioned with a grim smile:

"Well, how do you like your outing as far as you've gone?"

"Oh," was the boy's response as he sprang to his feet and looked around admiringly, "I love it. I could stay here forever if I could find something to eat. But I'm awfully hungry, ain't you?"

The rag man was on his feet.

"I'm hungry enough," he answered kindly, "but I won't get anything to eat till I get back to my old attic room. I'm goin' back now. Good-by!"

"Oh, don't go," begged little Ben, "I'd be lonesome again if you'd leave me."

The old man gave a grunt of pleasure. Passing his wrinkled hand with a caressing touch over Ben's head, he said:

"You won't be lonesome. See that house over there?" pointing to one not far off.

"Yes."

"Well, there's where the salt of the world lives."

The boy looked bewildered.

"Eh!" he exclaimed, "What's that, 'the salt of the world'?"

The old man laughed.

"I'm talkin' about the folks—I know 'em. I call 'em the 'salt of the world' 'cause they're so good—good as gold. I'm goin' to start you on your 'outing'—don't you see? Now I'll be off, and you go right there—do you understand?"

"Praps they'll drive me off."

"Don't you believe it; they ain't that kind. Jess tell 'em you're hungry—that's enough."

Presently they had parted, the rag man going cityward, the "barefoot" slowly but surely approaching the home of the "salt of the world."

The boy was hungry, ravenously hungry, and yet he had eyes for the beautiful scene that confronted him. He could not have told his feelings to anyone; he did not even understand them himself, but at sight of the

comfortable-looking farm house in its environment of green fields, flowers and trees, something stirred within him that had never stirred before; making his face glow.

"God must live around here somewhere," he told himself joyfully.

It was all quiet in front of the house at this early morning hour. There was no one in sight. No one heard him open and close the white front gate. No one heard the patter of his small bare feet on the dewy, violet-sprinkled grass as he followed a path that led around the house. All at once there burst upon his sight a domestic scene such as he had never imagined. A sunny-faced man sat on the threshold of an open doorway, over which climbing roses were blooming. A tiny girl—not over three—rioted over him, rumpling his hair, hugging him around his neck with her bare, chubby arms, and kissing him on his forehead, cheeks and even his nose.

"Go away, you little rogue!" he called laughingly, as he broke loose from the encircling little arms and arose to his feet, "didn't you hear mamma say that breakfast was ready? Come on, your chariot is all ready, don't you see?"

The "chariot" was his shoulders. He lifted her into it gently and carried her inside. "Barefoot" watched them wistfully, but they did not see him. The door still stood open invitingly after the father and child had disappeared, but the boy did not approach it. He stood still in the same spot where he had been when the sweet picture dawned upon him. The branches of a big tree waved over him. The birds were singing to him. Over in a meadow cows were moving about knee deep in clover. On the hillside beyond there were sheep and lambs. Presently he heard light laughter issuing from the house, the laughter of the happy child. It was the sweetest sound he had ever heard. He stood on one foot and then on the other, not moving away from the spot. His legs were still tired from his long tramp but he did not mind that, he was thinking of the "salt of the world," the folks who were "good as gold."

It seemed a good while, but in reality it was only a short time before the child reappeared in the doorway and, catching sight of him, called out:

"Come, papa! Come, mamma! Here's a pitty boy come to see me. Come in to be fuss, pitty boy!"

"Barefoot" was smiling upon her, but he did not speak. It was wonderful what happened then, or so it seemed to "Barefoot." He was too young and ignorant to know how his looks and his simple story appealed to the "salt of the world." They seemed to read him like a book, read his wan, thin face, with his beautiful, wistful brown eyes, read his hunger and his homelessness and his need. They did not doubt his story, how he had cried out in the night because he was so lonesome and how the rag man had heard him and brought him there—almost to their very doorstep and left him there because he said they were "good as gold."

"The salt of the world!"—"Good as gold!" Was the good old ragman right? It seemed so. The farmer and his wife looked at the boy and then at each other with misty eyes and, in a moment, almost in the "twinkling of an eye," the beautiful story was over.



The "hungry" was "fed," the "naked" was "clothed," the "stranger" was "taken in."

"You aren't going to keep the boy all the time, are you?" questioned a friend of the farmer's a few days later.

The farmer laughed in his genial way.

"Keep him?" he repeated, "of course, we're going to keep him. Didn't our good Father in heaven guide the little fellow right to our door?"—The American Boy.

## The Old-Time Religion

FRANK L. STANTON IN THE ATLANTA CONSTITUTION.

### I.

To a "old religion" feller they are talkin' strange today:

The doctrine some are preachin' leads the old-time world astray;

The scientific preachers claim we've got the Gospel wrong,

An' we're losin' time a-singin' of the Halle-luia song.

### II.

We pinned our faith to Noah, an' we give him hymns o' praise,

But they say he never stood it forty nights an' forty days;

No doubt he was a good one, with faith an' courage strong,

But no man in a circus looks at animals that long.

### III.

An' as fer ol' Methuselah, they 'low it wasn't so:

No man would live a thousand years to watch the country grow;

An' Moses in the rushes—no sense in that they see:

Suppose the tide had riz up then,—oh, whar would Moses be?

### IV.

If Joshua told the sun to stop high in the sky that day,

He must have had no money, an' the gas bill was to pay;

If the sun had listened to him—so the science folk allow—

An' stopped fer his commandin', why, we wouldn't be here now!

### V.

An' Jonah—well, he dreamed it! It's a old-time fishin'-tale

Of the Ananias fellers who of minnows make a whale;

If Jonah'd lived to tell it in our day, he'd git the rub:—

They'd make him secretary of the Ananias Club.

### VI.

That's jest the way they talk it; they rend Salvation's robe;

They scatter dust on Adam, an' they won't make friends with Job;

But—glory, halleluia! still the old-time sky's in view,

An' still the old-time people hold the old-time Gospel true!

### VII.

Halleluia on the hilltop, halleluia on the plain,

To the Lord that sends the sunshine an' the rivers of the rain!

Halleluia—all believers on this terrestrial globe:

I pin my faith to Joshua an' I'm closest kin to Job!

### VIII.

In spite o' this strange talkin' in the valley, on the hill,

The lamp that guides our walkin' is the old religion still!

To the sweet fields of Eden it'll lead from Jordan's banks,

Till we march right into Heaven from the halleluia ranks.

## A Prayer

By R. G. Campbell.

(Preceding a recent sermon in the City Temple, London.)

Our Heavenly Father, it is a strange and bewildering world wherein Thou hast placed us to beat the music out; a world full of sacred and solemn mystery; yet a world full of sad and dreadful things. Thou hast shown us much of winsome beauty in human life and experience, whereof we are glad; and Thou hast brought us face to face with things dark and terrible: and there is that within us—our ignorance, our folly—that has made us add to the dark and terrible, too often at the expense of the beauty and the light. We have lived so much by one another's weakness, have added so much to one another's want and sorrow, and have misused life ourselves in doing it. Oh, our Father, how often have we taken the wrong turning, how many wrong turnings before we found the right! We are doing it still. God put us in a better mind, give to us a nobler spirit, that we may live by contributing to one another's strength, and making weakness confident of kindness and forbearance and the willing grant of good. Give to us to see more plainly wherein our good consists. Help us that, instead of looking so much upon our own things, we may learn to look upon the things of others, to look with kinder eyes upon a brother's fault, with clearer vision upon a brother's need; and in so doing help us to realize, our Father, the mystic oneness of the children of God, the unity of the spirit in the bond of peace. We pray for all anxious people who have found their way here. We pray for all who are disturbed and apprehensive concerning what may be and have good reason to dread the dawn of tomorrow. We think of the people who see so little of happiness, and people who think they know what it is and don't; those who are ashamed of what is ignoble in themselves but do not know how to transform it, and those whose chief trouble is that they are lonely, isolated, shut up to their own concerns. Oh, our Father, we ask that the Spirit of Christ may take possession of us one and all, that these fears and all their concomitants of misery may go, and that we may realize that we are here not to serve ourselves, but in going forth from ourselves help us to know that we have found the true self, rendering the best self-service. Knit us together in brotherly love; do not permit that we profess it with the lip only; grant that in the language of our deeds our kinship to Thee may be manifest. So shall we bring glory to Thy name and good to our own souls. We ask it through Christ our Lord. Amen.

## Woman's Sphere

—Mrs. Catherine Lent Stevenson, president of the World's Woman Christian Temperance Union, is touring in China, where her work is said to be highly approved.

—The Women's Anglo-German Friendship Union is a London organization formed to help conquer the feeling of distrust between England and Germany by means of receptions and dinners at which German visitors will be the guests of honor. The first meeting was held at the house of Mrs. Lloyd-George. Many society women were present, who promised always to show German visitors what "old fashioned English hospitality means."

—Mrs. Taft has just received an edition de luxe of the memoirs of the elder Count Bernstorff, who was Bismarck's first ambassador in London after Prussia had been absorbed in the German empire.

—Mrs. Herbert Parsons was Elsie Worthington Clews before her marriage and received her degree of doctor of philosophy at Barnard College in 1899, filling a lecturer's chair there for four years thereafter. She enjoyed a good social position, but was nevertheless so interested in questions of sociology that she gave much of her time to it. She continued to lecture after her marriage until her husband was elected to congress, and she has been of much help to him in his political work.

—Miss Margaret Stauffer, a nurse in the federal hospitals in Memphis during the civil war, and who was associated with Mother Bickerdyke, died at her home in Merriam, Kan., last week, aged eighty-three.

—Mrs. Ruth Bryan Leavitt has lately been taking the place of her father, William Jennings Bryan, filling his engagements as lecturer at chautauqua meetings in western Colorado.

—Miss Gertrude E. Curtis of Bradford, Pa., is believed to be the first colored girl to become a dentist in the East. She is a graduate of the Bradford High School and of the College of Oral and Dental Surgery.

## A Little Nonsense

### A TALE OF TWO CITIES

"Say," queried the would-be humorist, "where is that place, Atoms, that so many people are blown to?"

"It's just the other side of Effigy, the place in which so many people are hanged," answered the solemn person.—Chicago News.

### HIS VIEW OF IT

Vicar of Poppleton—"I hear you have been over at Ippleton church the last two Sundays, Bates. How would you like it if your cattle strayed into somebody else's field?"

Bates—"I shouldn't object, if so be the pasture was better."—Punch.

### PROGRESS.

"Mister, you're wasting time sketching that old ruined bridge."

"Indeed?"

"Yes; there's a fine new steel bridge just a mile further on."—Louisville Courier-Journal.

### EFFICACIOUS

"You say you are marrying young Van Rox to reform him? That's noble of you, but I didn't know he had any vices."

"Oh, yes. People say he is getting stingy with his money."—Cleveland Leader.

### THE LATEST.

This is said to be the latest song hit in Atchison: "No Matter How Hungry a Horse Becomes, it Can Not Eat a Bit."—Kansas City Journal.

### NOT VERY USEFUL.

A man who stuttered badly went to a specialist, and after ten difficult lessons learned to say quite distinctly, "Peter Piper picked a peck of pickled peppers." His friends congratulated him upon this splendid achievement.

"Yes," said the man doubtfully, "but it's s-s-such a d-d-deucedly d-d-d-difficult remark to w-w-work into an ordin-n-nary c-c-convers-s-sa-tion, y' know."—Everybody's Magazine.

### FORTUNATE.

Cook—"Taylor was always a fortunate man, but doesn't it seem wonderful that his luck should stay with him to the very last?"

Raleigh—"How was that?"

Cook—"He was operated on for the removal of a pearl which he had accidentally swallowed when eating oysters, and when the pearl was examined it was found to be valuable enough to pay for both operation and the funeral."—Tit-Bits.



# THE FINDING OF CAMILLA

By Lucie E. Jackson, author of "Feadora's Failure," "For Muriel's Sake."

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## CHAPTER VI (Continued).

But Pierre was too perturbed to be convinced by her words. Slipping off his boots, he crept softly upstairs and stood by her bed. She was sleeping, but the sleep was a troubled one. The childish brow was marked with pain, the blue-veined hands were closed tightly together.

"Daddy! daddy!" she murmured in her sleep. "Oh! daddy, I am so frightened!"

"Thou needn't be, ma petite," murmured the Frenchman softly; "thou needn't be. Pierre will guard thee with his life, come what may."

"La pauvre petite ange!" whispered Jeannette's voice over his shoulder, whither she had followed him. "She still dreams of the wreck."

Then, as Pierre tip-toed himself out of the room, she turned on him a sarcastic face.

"You thought I had allowed her to be carried away, eh? You couldn't trust Jeannette Hendry, you! Bah! what it is to be a man!" Then something in Pierre's face startled her; she caught him by the arm. "Tell, quick, what is the matter? Did you find the lady?"

Pierre shook his head. "She is dead," he returned in a dull tone.

"Dead!"

"Died six weeks ago."

Jeannette's jaw dropped. "And what are you to do with the child?"

They had reached the kitchen, and she stood facing him. Pierre's somber eyes looked fixedly into the heart of the glowing fire, but he said nothing.

"Don't you know anything of those belonging to her?"

"Only that she has grandparents, but where—?" Pierre's shoulders went up to his ears, and then his head sank on his breast in thought.

"Mais, quel dommage!" exclaimed Jeannette, raising hands and eyes to the ceiling in her perplexity.

Catching sight of her husband, she went out and whispered the disastrous news to him. He followed her back to the kitchen, and there they both stood gazing in hopeless perplexity at Pierre, whose head was buried now in his hands.

Suddenly the Frenchman sprang to his feet. His cheek was flushed, a bright light shone in his eyes.

"The papers—the roll of papers that he gave to me to give to Miss Barrington! I can at least open them and see if any mention is made of the home of her grandparents."

He made a rush to where his wet coat still hung near the stove to dry. With quick fingers he turned the breast pocket inside out. The purse fell out and some of the money rolled along the floor, but Pierre paid no heed to it. His eyes were starting out of their sockets; his honest brown face was pale beneath its alburn.

"The papers—the roll of papers!" he gasped. "Where are they?"

"I have removed nothing," said Jeannette, coming to his side. "Let me see; go away; you are clumsy."

Into one pocket after another she dived her nimble fingers, and at last was fain to look up in as great dismay as Pierre.

"They must have fallen into the water," exclaimed the innkeeper.

"Ah! Pierre, that is a loss," cried Jeannette; then, "No matter, you must get the police to help you in finding out her grandparents."

"Never!" exclaimed Pierre almost fiercely. "That I never will. What! play into Monsieur Densham's hand! He will answer their inquiries, and swear black is white that the child belongs to him. No, no, I will be true to her father in not letting him know where she is. I shall keep her by me"—doggedly—"until I find her people."

"Keep her! But how?"

"She can travel with me as I go along with my troupe."

Jeannette held up her hands in mute dismay. "The idea of the man! Take that child along with you? A child that has never known a rough life!—a child that has been brought up as delicately as she has!"

"I'll see that her living will not be rough," returned Pierre in the same dogged tone. "Every farthing from that purse will be put to her use." He began mechanically to pick up the stray pieces that had fallen to the floor. "It will last a long time with care, and when it is finished the bon Dieu above will perhaps have led us to the home of her grandparents."

Jeannette shrugged her shoulders. "You know not what you undertake," she said.

But at that moment a cry from Camilla's room was heard. Jeannette darted from the kitchen and flew up the stairs.

## CHAPTER VII.

### Camilla Finds Friends.

Camilla was sitting up in bed, looking pale and frightened.

"Daddy! Daddy! Oh, where is daddy?" she cried, the tears raining down her white face.

In a twinkling Jeannette had lifted her out of the bed and was sitting down with her on her lap.

"Jeannette will dress you, chérie, and give you some breakfast—" she was beginning.

But Camilla interrupted her with a wild cry of, "The ship—and the water—and daddy! Oh! oh!"

With soft touches the Frenchwoman stroked the golden hair. "Remember you anything of the ship last night, mon ange?" she asked gently.

A shiver went through Camilla's whole frame. She hid her face on the good woman's shoulder.

"I remember everything—everything," she whispered in a voice choked with sobs. "Didn't daddy have—time to leave—the ship?"

"Remember you how ill he was," pursued the Frenchwoman softly; "how he coughed; how sunken his cheeks were; how he shivered with the cold?"

Camilla nodded, unable to speak. "Daddy was like that a long time," she said at length between her tears. "He seemed to get worse and worse; but he thought he would get better if we came to England. And now—and now—" The child fell into a passion of weeping.

"And now," said Jeannette still more softly, "now he coughs no more; now he shivers no more; now he suffers no more. In a word, mon ange, he is quite well."

"Well!" Camilla started from the good woman's knee. "He is well?"

"He is quite, quite well, and the good God has taken him to live above the blue sky."

The bon Dieu wanted him. He called for him when the vessel went down, and monsieur your father was pleased to go."

"No! no!" cried Camilla passionately, "he was not pleased. He couldn't have been pleased if I wasn't with him. Daddy and I—Daddy and I—we were always together. Why didn't God call for me too?"

"Because He wasn't ready for you; because it wasn't time for you to go. But when it is time the bon Dieu will have a place for you quite close to monsieur your father, where you will never be parted from him. Will not that content ma petite? And, in the meantime—"

Jeannette paused. She did not know what would happen in the meantime.

Camilla sobbed on, her little frame growing weaker and weaker, till at length she lay back in the Frenchwoman's arms quite exhausted.

"I had no one but daddy," she said at length; "no one but daddy."

"No mother?" questioned Jeannette kindly.

"No; mother died a long time ago. Daddy and I were always together."

"No grandparents?" asked Jeannette quietly.

Camilla lifted large grey eyes and looked at her. "Yes, I have a grandfather and a grandmother."

"And where do they live, chérie?" asked the Frenchwoman coaxingly.

Camilla shook her head. "I don't know."

"Think, chérie. Did monsieur your father never say anything to you about where they lived in England?"

"I think not; I don't remember. We were to go to their house, and daddy was to get quite well. But—but it doesn't matter now; daddy is not here to get well."

She hid her face again on Jeannette's shoulder, and the kind little woman patted her and called her by a thousand endearing names, till at length Camilla's sobs grew fainter.

"You never saw them, then?" asked Jeannette after a pause, thinking that her brother's quest might be even more difficult than they thought.

"No, never. There was only daddy and me; no one else."

"A Monsieur Densham, perhaps?" said the Frenchwoman insinuatingly.

Camilla shook her head. "I don't remember," she said wearily.

"Jeannette will trouble you no more, ma chérie," said the Frenchwoman kissing her cheek softly, "after you have told her whether you remember a Frenchman who carried you off the ship last night?"

A spark of brightness shone in Camilla's wet eyes.

"That nice man with the funny dog?" she said. "He carried me all through the water," with a shudder and a catch in her voice. "He was very kind to me, and so are you."

"The angel!" cried the little Frenchwoman kissing her rapturously. "That Frenchman, Pierre, is my brother; he is waiting to see you downstairs. Your clothes have dried nicely. Will you let Jeannette dress you and take you to the room where he sits?"

Camilla assenting, Jeannette bustled away, to return soon with her arms full of the child's clothes.

When ready she took her downstairs and insisted on her having breakfast before meet-

ing Pierre. "For," said the little woman with a bright laugh, "it is well to do business on a full stomach rather than on an empty one; one's mind is clearer."

The room was the inn parlour, and one that was used only on rare occasions. But today a fire had been lit, so that Pierre and his charge might talk undisturbed.

The snowy cloth spread on the round table, the white china basin of hot bread and milk, a cup of steaming French coffee, the small dish which Jeannette uncovered with a flourish, disclosing a poached egg on a delicate round of buttered toast, all looked so appetizing that Camilla felt hungry at once, and said so.

"Eh bien!" said Jeannette well pleased; "then eat, chérie."

#### CHAPTER VIII.

##### Pierre Discloses His Plan.

Later on, when the breakfast had been done full justice to and everything cleared away, the hearth brushed up, and a bowl of laurestinus placed in the middle of the table, Jeannette ushered Pierre in, followed by Jacques.

The Frenchman bowed low. "Mademoiselle is rested?" he inquired somewhat wistfully.

"Yes, thank you." Camilla was not satisfied with the bow; she extended her hand, saying softly, "Your sister has been so kind to me."

"The angel!" exclaimed Jeannette, looking highly delighted, "that she should think so! Who wouldn't be kind to you, ma petite? And now I will leave you, for I have household tasks to attend to, and Pierre here has much to talk to you about."

She tripped lightly away, and Pierre busied himself in making his little charge comfortable in the big armchair she had occupied before. This done, he seated himself and looked gravely into the fire.

Camilla waited patiently for the talk that seemed so long in coming. Then, with a serious, old-fashioned air she said softly, "You wanted to speak to me?"

Pierre started and rose from his seat; then walked two or three times down the small room and came back and resealed himself.

Camilla by this time was becoming uneasy. Catching tight hold of the arms of her chair she slightly raised herself out of it, exclaiming tremulously—

"Has my daddy been saved?"

Pierre turned his eyes full upon her. Such honest eyes they were, and so full of pity just then.

"No, mademoiselle, it is not that. Monsieur your father was not saved." And as Camilla sank back again with a little cry, he went on, "He could not be saved, mademoiselle. Even if he had not gone down with the ship it would have been no use trusting himself to that icy water."

Camilla went on crying softly. Her tears were not wild or passionate. Pierre's soothing manner and voice, with the knowledge that he had seen and talked with her father, and that her father had liked him, acted like balm on the sorrowful little heart.

Pierre continued gently. "Figure to yourself, mademoiselle, that delicate frame of monsieur's battling with the water as I battled with you, and as the young gentleman battled with Jacques. Think you he could have done it?"

And, as Camilla shook her head with her tears falling fast, he added—

"Was it not better that his poor weak body should not be so tried, but just allowed to sink down with the ship?"

Camilla's tears would not permit her to say anything, but she held out her small

fairly-like hand, and laying it on Pierre's brown fist squeezed it gently. The Frenchman's eyes rested wonderingly on it. Never during his thirty years of life had he seen such a hand; it looked so small and white resting there. She did not remove it at once, and Pierre, as he looked at it, felt his heart more drawn to her by this one spontaneous act than he had even felt it drawn before.

"Daddy liked you," she said at length.

Pierre's heart leaped up as she spoke, for her words gave him greater confidence to speak on the subject that was now troubling him.

"Mademoiselle does not know that monsieur entrusted her to my charge long before the lifeboat came in sight?"

"When daddy had that long talk with you in French?" questioned Camilla, with a shrewd old-fashioned expression in her eyes.

Pierre inclined his head. "It was then, mademoiselle. He commissioned me to take care of you and to bring you to a lady, a Miss Barrington, whom he used to know, and who was living, to his knowledge, in this same town a few months ago."

He had interested Camilla, he could see, by the way she sat bolt upright in her chair, staring hard at him with the tears still standing in her eyes.

"I went to that lady's house this morning," continued Pierre very slowly, and then he paused, and looked full at her.

"Yes!" said Camilla, with breathless anxiety.

"I did not see her. I was told that she was dead—had died six weeks ago."

Camilla stared at him, and then her hands dropped from the arms of her chair into her lap with a wearied, pained gesture that went to Pierre's heart. To his fancy the pathetic face looked paler than before.

"What will you do with me?" she asked with a pensive drooping of her mouth. "I don't know where to go."

"That is what I am coming to, mademoiselle. Miss Barrington was to take you to your grandparents, but as she is not here to do so, and as monsieur put you into my charge, why should not I take you to your grandparents?"

Camilla's eyes shone with sudden affection on him.

"I don't know where your grandparents live, beyond that they are in England. Jeannette says you don't know either."

Camilla shook her head, her grey eyes still fixed earnestly on him.

"Eh bien, I would have to find out. But that might take me many weeks—many months. Would you be afraid to trust yourself to me all that time?"

For answer her hand again alighted on his and remained there. Pierre half smiled to see it, and Camilla, looking at him, caught the flash of the white teeth which had so attracted her on the vessel when she first saw him.

"You—you looked like that on the ship," she faltered; "and—and daddy was with me and saw you."

Tears seemed very near the verge again, so Pierre said hastily—

"But, mademoiselle, I must tell you first how we shall travel—you and I, in search of your grandparents. You may not like it. If you don't, you must say so at once, and perhaps I might find out some other way that you may like better. I am master of a small troupe. That is," he added hastily, seeing she looked bewildered, "I own three dogs—"

"Besides Jacques?" interrupted Camilla.

"Counting Jacques," said Pierre, his white teeth showing again; "also a performing monkey and a performing goat. I go round

the country traveling with these, and that is how I make my living. If you and I go in search of your grandparents, that is the way we shall travel. What say you to it?"

Camilla lifted her hand off his and brought her other to meet it. A soft clapping of little hands together met his ears.

The Frenchman laughed outright at the musical sound. "Then the plan does not frighten you, mademoiselle? You would not mind going with me that way?" he asked well pleased.

"I should love it, next to—next to going with daddy."

"Bah! it is not what I like at all," said Jeannette's voice behind them. "Mademoiselle is but a baby, and does not know what is before her. Wouldst thou not like rather to stay beside Jeannette, petite, while Pierre goes round with the troupe and finds out the grandparents?"

Camilla's face looked grave. Her heart was very warm to this good Frenchwoman, but she felt Pierre was the first friend, and something appealed to her in the life he had just pictured. Moreover, had not her father chosen him as her protector? This last decided it.

She got out of her chair, and going up to Jeannette held out her two hands with an apologetic expression of face. She looked no baby as she did so, and Jeannette was fain to acknowledge this to herself.

"I do love you for all your kindness to me," she said with a wistful tremor in her voice; "please, if you do not mind, I would rather go with him and the dogs. Daddy put me into his care—" She burst into tears, and the little Frenchwoman folded her to her heart.

"Thou shalt do what thou likest best, mon enfant, and Jeanette will pray the bon Dieu to guard you both."

Pierre's face meanwhile revealed perfect satisfaction. Once let him get away from Deal, and from the neighborhood of the man with the black cloak, and he would not be backward in inquiring for a family of the name of Falconer. That they were of some importance, people high in the social scale, the Frenchman had not the slightest doubt. The fine features of the dead father were before his mind, and no one glancing once at Camilla would have said that she came of even middle-class origin. That patrician little face, that stately little turn of the head, gave the clue to the class to which she belonged.

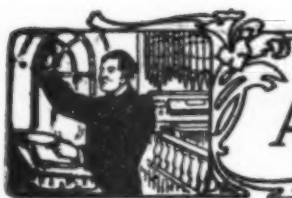
All this, Pierre argued, would enable him to find out these Falconers quickly, and thus to discharge faithfully the trust reposed in him. No thought of self-seeking lay behind all this; Pierre was above such. He never once thought of himself, nor of the gain that might accrue to him from his search. The service he was rendering was wholly unalloyed in its idea of faithfulness. And he hugged in thought that purse of gold that would enable him to give to his charge the extra comforts that his usual mode of traveling could not procure for her. Every penny would be kept strictly for her use, and inwardly he blessed the dead father for having forced him to take that money.

The roll of papers? Well, he had puzzled his head as to where they had gone. He had an indistinct idea of having unbuttoned his coat, when the preserver of his dog had been dragged into the boat in an unconscious state. Could the roll of papers have fallen out at that time?

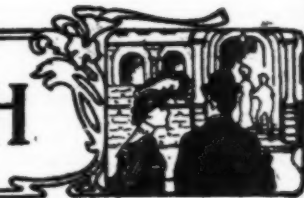
They may have been valuable. Doubtless they were, and a peep into them would assuredly have led to his going by a direct route to the home of the Falconers with his

(Continued on page 20.)





# AT THE CHURCH



## Sunday School Lesson

By Herbert L. Willett

### Wild Beasts at Ephesus\*

As was noticed in our last study, Ephesus was the most important city of western Asia. It was the capital of the Roman province of Asia and was situated on the Cayster River in the ancient division of Lydia. It was the center of the worship of Diana, whose temple was some three centuries old at the time Paul was there. It had a very mixed population, a large section of which was Jewish. It was the home of sorceries and magic arts.

#### Paul's Ministry in Ephesus.

In this city Paul labored with success for more than two years; in fact, in his own reference to the matter (Acts 20:31) he speaks of it as three years. This period of Paul's life was characteristic of his policy of spending his time at the great centers of the Roman Empire. It is customary to speak of Paul as a traveler and such he was to a special degree. But in reality most of his life was spent in residences in important cities where he felt it was a strategic work to plant the gospel. Of these Ephesus was one of the most important. It became the center of Christian influence throughout Asia Minor. From it Paul's helpers went out to plant the churches which afterward became famous in early Christian history. In the later years it was the residence of the apostle John, and all the later period of that great apostle's work centers here.

#### I. Corinthians.

Paul had come to Ephesus in the company of his two friends, Aquila and Priscilla. Later, after his visit to Jerusalem and Antioch, he had returned and settled to the task of evangelism, which he continued in this city for many months. It was some time during these months that our first Epistle to the Corinthians was written. In it Paul refers to the work of Apollos in Corinth, and the reasons why it seemed inexpedient for the young preacher to return to that divisive church.

#### The Messengers.

The time drew near when Paul thought he ought to go back to Jerusalem to make report of his work. He felt that he had spent as long a time at Ephesus as the occasion demanded, and he could well leave the work in that city in the hands of others while he pushed on to new regions. It was always his hope to go soon or late to Rome. That was the imperial capital, and to strengthen Christianity there was one of the great ambitions of the apostle. Therefore, he prepared to leave Ephesus. But before returning to Jerusalem he wished to visit Philippi, Thessalonica, and Corinth again. So he sent forward two of his friends, Timothy and

\*International Sunday-school Lesson for August 22, 1909, Paul's Third Missionary Journey—the Riot in Ephesus, Acts 19:23; 20:1. Golden Text: "He said unto me My grace is sufficient for thee, for my strength is made perfect in weakness," 2 Corinthians 12:9. Memory verse, 28.

Erastus. The former was Paul's child in the faith whom he had brought with him from Lystra. The latter Paul mentions again in the Epistle to the Romans (16:23). Sending these men forward to prepare the churches for his coming, he remained a little longer in Ephesus.

#### The Craftsmen.

This period was marked by one of the most trying scenes in Paul's experiences. He had passed through many dangers and was destined to pass through others of even more desperate nature, but the riot at Ephesus was a painful experience and one of those which show the continued danger in which the Christian community and its leaders stood. It is not unlikely that it was to this very incident that Paul refers when he mentions having fought with wild beasts at Ephesus (I. Cor. 15:32). The occasion was the uprising of the guild of silversmiths and other craftsmen who made their living by the manufacture and sale of small images of the goddess Diana and little models of the temple of the goddess which were sold to the pilgrims coming up at the great heathen feast-times to pay homage at the shrine.

#### Into the Theatre.

The success of Paul's work had caused a rapid diffusion of Christian interest in the community. The devotees of the temple and especially the craftsmen, who derived their wealth from the traffic, realized that the new religion was destroying their hope of profit with a considerable class of the people. This roused them to anger, and under the leadership of Demetrius, a silversmith, they gathered in an impromptu assembly and were harangued by their leader with the statement of the danger in which Christianity had placed their business. This gathering of artisans speedily grew into a mob of excited and angry worshippers of the goddess. From the narrow streets of the city they gathered a mass of excited or curious people and poured their numbers into the great theatre whose vast ruins still constitute one of the most interesting features of the site of ancient Ephesus.

#### Paul Saved.

In the meantime they had discovered two of Paul's friends, Gaius and Aristarchus. The latter is mentioned in Acts 20:4 and 27:2. These men they probably beat and otherwise mistreated. It only remained for them to find Paul himself to complete their vengeance upon the new religion. The apostle, with a courage which seems almost unaccountable, was on the point of rushing in among these infuriated heathen. To have done so would undoubtedly have been instant death for him. Who it was that persuaded him to the wiser course of secrecy, we do not know. But the interesting reference to Aquila and Priscilla in Paul's Epistle to the Romans (16:3, 4), as those who "had laid down their own necks" for his safety, hints, at least, that they now secreted him and at peril of their own lives protected him from the fury of the mob.

#### The Jews Protest.

Meantime the Jews of the city were stirred to action likewise. They were sufficiently unpopular already, but they were fearful that the maddened artisans would believe that Paul was a representative of the Jewish people and would thus class the entire community of Jews with the Christian disturber of the peace. This they most of all wished to avoid and, therefore, put forward one of their number, Alexander, to explain that they had nothing to do with Paul's work. But their champion met short grace at the hands of the mob. It was enough that he was a Jew, a hater of their gods, and they silenced him with contempt.

#### Paul's Friends.

Meanwhile the mob increased in numbers and in disorder. It was a serious public crisis. The authorities of the city must have been not a little troubled at the riot. Among the public officers, called Asiarchs, the leaders of the political life of the city past and present, it seems that Paul had friends. Yet these men could apparently do nothing in the presence of the mad fury of the mob. They could only add their influence to keep Paul from jeopardizing his life.

#### The Town Clerk.

But the matter was finally quieted by the wisdom and courage of the town clerk, an officer apparently of great dignity and wisdom. He secured the attention of the crowd and explained to them the serious nature of their action. If the Roman government should make inquiry into the proceedings of that day, it would be difficult for Ephesus to explain the incident. If there were cause of complaint against Paul or any of his companions, the clerk said, the courts would hear the matter. But it was a serious thing to invite the punishment of Rome by popular disorder. Such language turned the excitement of the crowd into apprehension, and very soon it broke up and melted away. The wisdom of one man had curbed the frenzy of a multitude.

#### Paul's Departure.

Almost immediately Paul left the city. He knew that it was impossible for him to remain longer with profit. His appearance in any public place would have been a signal for a fresh outburst of public fury. He, therefore, departed, leaving his good friends, Aquila and Priscilla, and the members of the church which had grown up about them, and made his way to the north, where further perils and triumphs awaited him.

### The Place of Prayer

I need not wait until the busy day  
As length has sped away,  
To find at eve an angel waiting there  
Beside my place of prayer.  
I need not tarry till the night shall fall  
To seek this shrine beside the city wall.

Each hour of toil and self-denying grace  
Is an appointed place,  
A sanctuary where my soul may kneel  
With its devout appeal.  
There, too, I know the presence of the King,  
His "Peace, be still," the shadow of His wing.  
—Frank Walcott Hutt, in Brethren Evangelist



## Prayer Meeting

By Silas Jones

### PHASES OF GOD'S GUIDANCE.

Topic, Aug. 18. Ex. 33:12-17; 13:20-22; Rom. 8:1-15; John 14:1-7.

The Christian believes in some sort of divine guidance. One may have great confidence in himself, but he will have experiences which cause him to exclaim with the prophet Jeremiah: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." The manner in which God guides men is variously understood by them and doubtless ought to be, for their experiences differ. We smile at the naive beliefs that are still held, but we must respect an imperfect understanding of God's ways if it aids in the building of worthy character. Not long ago a good man whose barn had burned told me that he thought the strange and perverse conduct of his hay fork the day before the disaster was a prophecy of the fire. His belief that God is daily guiding his steps strengthens his devotion to his family and his integrity in all his dealings with men in spite of the fact that his religion has in it an element of superstition. He comes closer to the secret of things than the wise man who sees God in nothing.

#### God in the Natural Order.

The pious man's trust in the pronouncements of his hay fork is an inheritance from a time when men did not understand the orderly ways of God. Then every strange event was attributed to some unusual activity of spirits or the gods. It was not known that the heavens above and the earth beneath are governed by laws which the mind of man may trace. So firmly fixed was the primitive belief in the capriciousness of things that the first suggestions of natural law were regarded as impious and the daring thinkers were called to account for their sin. Now that the reign of law has been accepted as a fact, some would banish God entirely from the universe and others would think of him as far away and having nothing to do directly with the ongoing of nature. Either view leaves us without the presence of God in his material creation. We need for the complete life to feel his presence and goodness in the order and beauty of the world. The psalmist saw the glory of God in the heavens and in the aspects of nature about him. We are not denied a privilege which he enjoyed.

#### Guidance Through Human Society.

The movements of nations and peoples have meaning. The prophets have shown us that conquering armies may be the instruments of God. What are the questions that new situations raise? What is the meaning of the present industrial order? Why should there be such a thing as Socialism to trouble rulers and voters? One way to answer these questions is to say that the world is going to the devil; that men are losing the sentiments which make life significant, and that the best course for the godly man is to withdraw from the scene of unholy strife and call as many after him as can be influenced, in the hope that at some future day the world will come to its senses. Another and a better way is to look for signs that God is calling the world to a more Christian way of living. The rebellion of character against unjust conditions may be accompanied by excesses on the part of many, but does not it give to the disciple of Jesus an opportunity to lead men to him? Conditions in non-Christian lands are the call of God to missionary activity. The courageous and the intelligent

can see in every time of stress and change opportunities for emphasizing neglected elements of the gospel message.

#### The Inner Light.

It is for every man to examine his own experience and discover its meaning. The plainest word of God means nothing to a moral idiot. But without doubt those whom God holds accountable for any sort of work can know what he means when he speaks to them. The Bible and the church are

given to men that they may develop their power to see spiritual facts and to interpret them. Fellowship with Christ awakens intelligence and quickens the sympathies. It is an abuse of language to call ourselves disciples of Christ if we have no appreciation of spiritual values. We are Christians when we have the mind of Christ and judge ourselves and society by the standards of Christ. Looking back over the past, we see what this friend has done for our higher life and how that one has saved us from making shipwreck of the faith; we gladly acknowledge the purifying power of work, even of drudgery; we humbly give thanks for the ministry of disappointment and pain; we can say, "Truly God has been our guide."

## Christian Endeavor Lesson

By W. D. Endres

### THE QUALITY AND LIMITATION OF PRAYER.

Topic, Aug. 22. Matt. 6:5, 6; 18:19, 20.

In the scriptures from which we take our lesson Jesus sets forth the essential quality and limitation of every Christian prayer. On the one hand, it must be a sincere longing of the soul; and on the other, it must be limited to the life-ideals of Jesus himself.

In prayer as in everything else Jesus encountered the formalism of this day, but he strikes through it and insists that the effective prayer must be vital. He reveals a God who is spiritual and ethical, and he who attempts to worship Him with lifeless forms and empty ceremonies is an abomination.

#### Within the Closed Door.

When Jesus told his disciples not to pray on the busy thoroughfare, nor in the assembly of public worship; but rather to enter the closet and there offer their prayers in secret, we must remember that it was not the place of prayer to which he was making objection. Prayer may be just as genuine in the market-place as in the "inner chamber." Again, it may be just as false and lifeless in the secret room as on the street corner. The real prayer must be a sincere longing of the soul, whether it be uttered from the house-tops, or from the bed-chamber. Jesus told his disciples to avoid the former and seek the latter, because, in the one there are more distractions and appeals to vain-glory, while in the other, these things are shut out; and hence it is more conducive to the heartfelt expression of the soul to God.

Nor does the validity of prayer depend upon the quality of phrase. The publican who in humility and agony of soul, asked the Lord to have mercy on him because he was a sinner; or the New York sailor who, crouched in form and bewildered in soul, said, "Lord, I didn't know much about this business, but I would like to be a better man," are just as cogent prayers as those which are prefaced with a long list of rhetorical phrases, declaring the wisdom and glory, the dominion and power of the infinite God. Does the petitioner speak forth from the innerness of his soul, whether in choice or untutored language, is the thing of vital concern.

#### Prayer and Conduct.

Moreover, if the prayer be genuine, the ideals and standards of life set forth in the petition must be made regulative in the life of the petitioner. If we pray for the conversion of men, we, in the activities of our lives, must seek to bring it about. Do we pray that the kingdoms of this world may become the kingdom of our Lord and his Christ? Then we must give of our substance for the conversion of the heathen.

When we pray that justice and integrity prevail in business, by these principles we must live, lest our prayers become mockeries.

#### Limitations of Prayer.

We must never forget the limitations of prayer. The words, "anything they shall ask, it shall be done for them of my Father who is in Heaven," and similar sayings from our Lord, have often been taken as absolutely universal promises and hence been made the occasion of many foolish and selfish prayers. Food ready for the table, clothing ready to wear, wealth, and power, all have been sought on this ground. In the summer of 1901 there was a severe drought in Illinois, Missouri, and Kansas. For lack of water and crops the farmers had to sell their stock—"at a sacrifice." Governor Dockery was besieged with letters which asked him to appoint a day on which the people might pray for rain. Why? Everybody had enough to eat and drink, clothes to wear, and houses in which to live. Why then this piety and devotion? It was not in behalf of the kingdom of righteousness, for they were praying for rain, which in this case meant an increased bank account. The day was appointed and doubtless these "pious" (?) people wore their clothes into holes at the knees that day, praying fervently for rain, but the rain didn't come until the summer was passed—too late to help the bank accounts. Only a puny god would listen to such a prayer, much less be moved by it. The "anything they shall ask" is limited by that other phrase which is always expressed or implied, "in my name." That is to say, we, as Christians, pray, and pray only, for those things which, according to our best knowledge and judgment harmonize with the spirit and life ideal of our Lord.

### A Child's Prayer

#### I.

Oh! keep me in Thy love and fear,  
And every hour, dear Lord, be near.  
And terrors from my spirit take,  
For Jesus' sake! for Jesus' sake!

#### II.

Oh! keep me pure and true within,  
Nor let me, Lord, lie down in sin.  
Be near me when I sleep or wake,  
For Jesus' sake! for Jesus' sake!

#### III.

Oh! keep me in Thy constant care,  
And may I feel Thee everywhere.  
And let my life of Thee partake,  
For Jesus' sake! for Jesus' sake!

WILLIAM WILBERFORCE NEWTON.

## Church Life

R. R. Hamlin has received a call to the church at Wichita Falls, Texas.

Eugene Holmes has accepted a call to the church at Dalhart, Texas.

E. L. Ely will close his work at Lebanon, Mo., September 1.

Thos. L. Cooksey closes his work at Joplin, Mo., September 1, to enter the evangelistic field.

C. M. Marlow, after one year with the church at Stanford, Ill., has received a unanimous call to remain with the church.

W. C. Crider closes his work at Fortuna, Cal., August 1, and will be succeeded by W. G. Clark of Wyoming.

G. K. Berry, formerly editor of the Pacific Christian, has accepted a call to the pastorate of the church at Ashland, Oregon.

T. L. Read reports frequent additions to the church at Chapin, Ill. Nine have been added in the last few weeks.

With the close of this month comes the Illinois State convention at Eureka. Don't fail to read the full program on another page.

H. A. Morgan has been called to remain indefinitely with the church at Fowler, Cal., where he has wrought a good work.

In all departments the church at Danville Ill., is making fine progress. There have been twenty-one additions in the last few weeks. W. E. Adams is the pastor.

A good live preacher is needed at Seymour, Texas. This is a growing little city of about 2,500 inhabitants, and the church will pay \$900 or \$1,000.

E. W. Darst, state evangelist for California, has recently dedicated a new church at Woody, Kern Co., Cal. J. H. Stevens is pastor of the church.

On account of poor health, W. A. Wherry has resigned the pastorate of First Church, Norman, Okla. He will take an extended vacation.

M. L. Pontius, who has done two years excellent service at Taylorville, has resigned and will enter Yale Divinity School in the autumn.

G. E. Roberts, who has ministered two years successfully to the Main Street Church, Mason City, Ia., has resigned and will close his work September 1.

G. H. Sims, Findlay, Ohio, has been engaged as provincial Evangelist for Ontario, and will begin work about the first of September.

Dan Trundle, pastor of the church at Rialto, Cal., was recently married to Miss Lelia McGarvey, of St. Louis, Mo. The bride is a cousin of J. W. McGarvey.

President Crossfield, of Transylvania University, will sail for Europe on the fourth of August, and will visit the Universities of Glasgow, Edinburgh, Cambridge, and Oxford.

The new St. Clarens, Church of Christ, Toronto, Canada, is to be dedicated the first Lord's Day in September. President M. L. Bates of Hiram College has been invited to have charge of the services.

A "Centennial" meeting will be held by the church at Deland, Ill., during September. They will have the assistance of Chas. Bloom, Newman, Ill., and Mrs. J. E. Powell, of Pekin, Ill. W. T. McConnell is the pastor.

The great church at Warrensburg, Mo., has called to its service as pastor, S. B. Moore, of Mayfield, Ky. Geo. B. Stewart

now of Colorado Springs, Colo., was formerly the pastor at Warrensburg.

At Ladonia, Texas, where A. L. Clinkenbeard is minister, they are bidding defiance to the heat of summer and are engaging in an evangelistic meeting with Parnell and Holmes assisting.

J. N. Lester, Denair, Cal., with his family are spending their vacation in a trip through the East. They will visit Portland, Oregon, Seattle, several places in Canada, and return via Chicago and Eureka, Ill.

J. M. VanHorn, formerly pastor of the First Church, Warren, supplied the pulpit of this church the first Sunday in August. It was a mutual pleasure for pastor and people to thus renew for a time the old relationship.

J. E. Lynn, pastor of the First Church,

through Palestine, on which he was accompanied by his wife, is again in the pulpit of the Independence Ave. Church, Kansas City, Mo.

Anticipation of the good time to be had at the Centennial Convention should not cause us to forget the interests of our own state. The Illinois workers will meet at Eureka August 30 to September 2.

The Central Church, Kansas City, Kan., loses its pastor, S. W. May, who has resigned after five years of successful work. During this time 850 members have been received into the membership of the church. Mr. May will enter the evangelistic field.

The Linnwood Ave. Church, Kansas City, will, it is confidently expected, be comfortably located in their new church building in early autumn. Few men are doing better than Burris A. Jenkins, who is pastor of this church.

Among the speakers for the Nebraska State convention from outside the state are: Oliver W. Stewart, Chicago; P. C. MacFar-



Austin Hunter, Who Begins Work as Pastor of the Jackson Boulevard Church, Chicago, Aug. 15.

Warren, Ohio, is spending a few weeks at Sandy Lake, Pa., and will on his return spend a few days in attendance at the Bible Conference at Winona Lake, Ind.

A very unusual service was held in the Hyde Park Church, Kansas City, Mo., July 25, when the three sons of R. H. Fife—Clyde Lee, Robert S. and Earl H.—were ordained to the Christian ministry.

W. S. Lowe, Paolo, Kans., has been called to the pastorate of the Central Church, Kansas City, Kans., where he succeeds S. W. May. Mr. Lowe is already at work in his new field.

Geo. H. Combs, after an extended trip

lane, Kansas City; E. W. Allen, Wichita, Kansas; W. C. Pearce, Chicago; and G. W. Muckley, Kansas City, Mo.

Lucius L. Higgins, who has been the minister of one of the churches in Philadelphia, Pa., for the past two years, is now in Europe enjoying the historic scenes and will include Palestine in his itinerary before returning to America.

J. S. Hyde completes his second year of service with the church at Homer, Ill., October 1. Next year his wife will also give her time to the ministry, and they would like two churches near together where such a plan can be pursued.

J. H. Young is leading the church at Hollister, Cal., forward to larger and larger service. They are now planning for a new church building which will doubtless be erected in the near future. The church is perfectly harmonious and devoted to their pastor.

Thad. Tinsley, Pastor of the Third Church, Louisville, Ky., is keeping things moving in that great old church during the month of August, by well announced special sermons for both morning and evening. He purposes to make these meetings a preparation for the Centennial celebration.

A church, estimated to cost about \$80,000.00 will be erected by the congregation of the Central Church, Terre Haute, Ind., in the near future. This church has adopted the tithing system, and are delighted with the experience. The tithers increase in number from week to week, and there is no trouble about finance.

The South Prospect Church, Kansas City, has sold its property at Twenty-second and Prospect, and purchased a new location at Twenty-seventh and Wabash avenue. A tabernacle will be constructed to serve the church until a commodious new building can be erected. D. Y. Donaldson is pastor of this aggressive church.

The Men's Bible class at Blandinsville, "is an example of what a little, well-directed effort will accomplish," says a member of this church. The class was organized by the pastor, C. R. Wolford, soon after he began his work with the church about a year ago. It now has a membership of fifty-three, and is pushing hard for 100. The pastor is the teacher of the class; Guy Huston, president, and Chas. Blandin, Cor. Sec'y.

A workers' conference will be held August 17 at the First Church, Springfield, Mo., for the purpose of determining the best plan of procedure in the missionary and educational work in southwest Missouri. Every preacher and county secretary of the district is urged to attend. It will be an all day session, and every one will be urged to speak his mind. The call for the meeting is signed by F. L. Moffett and Joseph Gaylor.

The following professors of Transylvania University are studying at the University of Chicago this summer: Dean T. B. MacCartney, Professor of Greek; Henry Lloyd, Professor of Mathematics; Chas. A. Shull, Professor of Biology; W. F. Wyatt, Assistant in English. Dr. Chas. B. Newcomer of the Department of Latin; and Prof. R. E. Monroe, of the department of Modern Languages are studying at the University of Michigan.

Two missionaries have recently been sent out by the First Church, St. Louis, Mo. They both came from its own membership. Dr. M. E. Tolan goes to Nantung, China, under the direction of the Foreign Society, and Chu Loy, a convert in the Chinese Sunday-school of the First Church, goes to open a new mission in Quang Tung Province. The latter has been studying for some years at Drake University in preparation for his work, being supported while there by the First Church.

A contemporary contains the announcement of a church with a large membership, with four or five hundred men among this number. Their pastor has resigned and they are looking for another. In the announcement men interested are asked to write to the elders of the church. Following this invitation is the statement that this great church with four or five hundred men in its membership will pay a salary of \$1,000 per year. One wonders if they have thought of the tithing system as a good way to get and keep a minister.

Dr. John Thomas, M. A., of Liverpool, England, who is to lecture at noon in Association Hall, 153 La Salle Street, Chicago, September 20-24, under the auspices of The Moody Bible Institute, is the pastor of the most famous Baptist chapel in his home city, and also the lecturer on Momiletics at the Manchester Baptist College.

He is described by one of his ministerial contemporaries as "an intellectual giant with a curiously long lawyer's head;" and by another, as "one of the greatest preachers of the evangelical school in Liverpool, who gets large and enthusiastic audiences whenever he goes abroad."

#### COLUMBUS, O.

"Two confessions and baptisms at Broad Street yesterday. All our congregation in Columbus are doing well. Wilson Ave. will dedicate their fine new home in September. Chicago Ave. is remodeling their building. Bro. Strickler, minister at our newest congregation on the south side is getting the work in fine shape. W. 4th Ave. and Linden Heights are growing very fast. Columbus pastors are arranging for a special train to Pittsburg for the great convention. Particulars later."—Walter Scott Priest.

### A Congratulation and a Centennial Litany

Editors Christian Century: Accept my heartiest congratulation on your article in current issue of the Christian Century on "The Revivalist as a Preacher." It is the best thing I have seen yet on "Centennial Aims," or on the subject of evangelism. I have thought for some time modern evangelism was sacrificing "soul winning" to the god of success. May heaven deliver us from this sort.

I am constrained to think that we ought to halt long enough before going up to Pittsburg, the Mecca of the Disciples this year, to pray that in the dying of the first century of our history the following may perish with the years and that we may face the future unhampered by their weight and impediment. Let us earnestly pray to be delivered:

First—From a base ingratitude that accepts all the advantages resultant from others' labor, but which steadfastly refuses to give a penny in return.

Second—From a sordid selfishness which closes our eyes and ears to all missionary enterprise.

Third—From an evil mind which fattens upon the tongue of slander or views with envy the triumphs of another.

Fourth—From allowing our personal prejudices to set at naught the good that others are accomplishing for the Kingdom of Christ.

Fifth—From a provincialism that reduces

## A Housekeeping Necessity

Pure Refined Paraffine serves a useful purpose almost every day.

Add a little (melted) to Monday's wash water and wash easier—mix a little into hot starch and have better-looking linens.

## Pure Refined PARAFFINE

gives a durable polish to wood floors, and when preserving time comes it's the best air-tight seal for fruit jars and jelly glasses.

Write for a Paraffine Paper Pad for use on ironing day—keeps sad-irons from sticking.

STANDARD OIL CO.  
(Incorporated)



# ST. LOUIS

VIA THE



FROM CHICAGO

10:02 A. M. 10:15 P. M.

DAYLIGHT AND DIAMOND SPECIALS

By Way of Springfield

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.  
S. G. HATCH, Gen'l Pass'r Agent Chicago.

## Chicago Headquarters at Pittsburg

The Hotel Henry has been chosen as Headquarters for Chicago people at the Centennial Convention. This is one of the best hotels in the city. Rates for the convention are \$1.50 per day European plan, and \$2.50 with two in a room. Prices range higher for rooms with bath. The hotel has a beautiful lobby where convention fellowship will be in full sway. It is new and modern and the manager is determined that nothing shall be left undone to make us quite at home during our stay in Pittsburg.

Chicago will be glad to be host to friends from all parts of the country who wish to stop at this hotel.

It is not one day too soon to make your reservation. We predict that hotel accommodations will soon be exhausted.

Write the Transportation Manager, Rev. O. F. Jordan, 1022 Sherman Avenue, Evanston, Ill., concerning rooms and also concerning

## The Christian Century Train



the Gospel of Christ to the mould of our own habits of thinking, that destroys the liberty we claim for ourselves.

### Government Opening of Irrigated Lands

Arrangements have been completed for the opening of 70,000 acres of choice irrigated lands on the Valier (Montana) tract October 7, 1909. The days set for registering claims are October 1, 2, 4, 5 and 6. Everything is being planned for handling the crowds comfortably and for conducting the drawing without delay or discomfort. This Carey segregation is to be thrown open to the public at reasonable terms. The price and terms set by the State Land Board is \$40.50 per acre, including land and perpetual water rights, which are the oldest and best established in the state. The first payment required is \$3.50 per acre; fifteen years are allowed in which to complete the payments. The land will grow as good crops as the best \$200 an acre soils of the corn belt, without their uncertainty of seasons, and home-seekers will doubtless gobble up the 70,000 acres of irrigated land very quickly.

### The Finding of Camilla

(Continued from page 15.)

little charge in his hand, without subjecting her to any rough traveling. But there! What could he do other than what he proposed doing? And if the papers had fallen into the water, or—disagreeable thought—been robbed from him, all he must do on finding the grandparents was to confess to his loss, trusting that it would not be an irreparable one.

As to the thought of the papers having been robbed from him—why, only one person could have done that, could have had the interest to do it. And the Frenchman put his white teeth together, and whispered to himself the name that Rexington Falconer had bade him to remember.

"And if he has attempted one robbery, and that has proved a successful one, why should he not attempt to rob me of a greater prize still?" said Pierre, still cogitating. "But"—the determined look deepening on his face—"I shall guard this treasure as her father would have guarded it, and my hand alone will discharge this trust, as Heaven above is witness."

(To be continued.)

### July Another Good Month

The receipts of the Foreign Society for the month of July amounted to \$42,894.85, a gain over the corresponding month, 1908, of \$3,018.69. This is an encouraging gain, but we had hoped for a larger one.

The total receipts for ten months of the missionary year, that is, from October 1st, 1908, to August 1st, 1909, amounted to \$233,234; a gain of \$44,114.34.

There has been a gain every month of the current missionary year. There has also been a gain from every source of receipts except the Sunday Schools and bequests. The churches as churches have gained over \$14,000, and the annuities show a gain of \$19,764.

Only two more months before the year closes. Let us make August and September record breaking months. We can gain \$50,000 in these months if we will.

Cincinnati, O. F. M. Rains, S. J. Cory, Secretaries.

### THE ONLY WAY.

"We all make blunders. I thought once I was a square peg when I was really a round one."

"How did you find out your mistake?"

"I got into a hole!"—Boston Transcript.

## Illinois Christian Missionary Convention

Eureka, August 30—September 2, 1909

### CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Monday Evening, August 30.

Worship and Praise Service—D. H. Shields.  
Address—A. McLean.

Tuesday Morning, August 31.

Mrs. E. N. Holmes, State Vice President, Peoria, Chairman.

Devotions—Miss Myrtle E. Very.

Reports:

Young People's Work—Miss Dora Guthrie.

Treasurer—Miss Clara L. Davidson.

The Board—Miss Lura V. Thompson.

President's Message—Miss A. E. Davidson.

Business.

Address—Mrs. M. E. Harlan, Nat. Cor. Sec.

Afternoon.

Mrs. Harold E. Monser, Chairman.

Devotions—Mrs. T. F. Hall.

Three Minute Talks by District Secretaries.

Address—Miss Bertha Lacoek.

Address—Mrs. Eva Dye.

Centennial Hour—Miss Lura V. Thompson.

Report of Centennial Secretary.

Report of Centennial Committee.

Presentation of Centennial Certificates to

Auxiliaries and Circles which have reached

one or both Centennial Aims.

Song—All Hail the Power of Jesus' Name.

Centennial Address, "God's Call to Illinois,"

Mrs. Catherine F. Lindsay.

Closing Prayer by Mrs. M. E. Harlan.

Wednesday Morning, September 1.

Workers' Conference—Miss L. V. Thompson.

Chairman of Committees—Nominating, Mrs.

Louise Turner, Wenona; Watchword and

Aim, Miss Anna L. Barbre, Taylorville;

Centennial, Mrs. S. J. Russell, Chicago;

Literature, Mrs. H. H. Jenner, New Bedford;

Life and Home Department Mem-

bers, Mrs. Omo Litchfield, Flanagan.

### ILLINOIS CHRISTIAN MISSIONARY SOCIETY.

Tuesday Evening, August 31.

Men's Conference and Banquet.

President's Address—J. H. Gilliland.

Wednesday Morning, September 1.

Adult Bible Class Conference

Led by Marion Stevenson.

Bible Study—Prof. A. C. Gray.

Reports:

J. Fred Jones, Field Secretary.

W. H. Land, Treasurer.

W. D. Dewese, Office Secretary.

J. P. Darst, Permanent Fund.

H. H. Peters, C. E. Supt.

Clarence L. De Pew, Bible School Supt.

Needs of Northern Illinois—W. D. Ward.

Needs of Southern Illinois—Theo. F. Hail.

Afternoon.

Praise Service—J. E. Moyer.

Illinois Christian Educational Association

and College.

Mrs. S. J. Crawford, President.

Reports of Officers and Committees.

Ten Minute Addresses:

David H. Shields, Eureka; Ellmore Sin-

clair, Watseka; Mrs. Royal J. Dye, Bo-

lunge, Africa.

The Endowment Campaign, A. J. Elliott,

Chairman.

Report of the Field Secretary—H. H. Peters.

As the Campaign Committee Sees It.

F. W. Burnham.

As the Alumni Sees It—C. C. Sinclair.

As the Boosters See It—Ellis P. Gish

Address—Evangelism—Charles Bloom.

Discussion—David H. Shields.

Address—Anti-Saloon League—E. A. Scroggin

Evening.

Praise Service—Albert Schwartz.

Address—State Missions—A. I. Myhr.

Slums and Boulevards of Chicago. Illustrated.

O. F. Jordan

Thursday Morning, September 2.

Teacher Training Conference

Led by Herbert Moninger.

Bible Study—Prof. A. C. Gray

Convention Business.

Centennial Sermon—Jesus of Nazareth is the

God-Man—N. S. Haynes.

Religious Advertising—J. W. Street.

Address—The Missionary and Benevolent

Work—W. F. Turner.

Afternoon.

Bible School Session.

Praise Service—Ralph V. Callaway.

How Our Class—ten minutes each:

G. H. Trenary, Salem; J. P. Lowry, Gib-

son; A. I. Zeller, Cuba; J. R. Watt, Jack-

sonville; S. E. Fisher, Paxton; J. A. Bar-

nett, Galesburg; Norman H. Robertson,

Colfax; J. F. Rosborough, Centralia.

Address—A Thousand Organized Classes in

1909—Marion Stevenson.

Address—Every School in Line this Fall.

Herbert Moninger.

Discussion.

Bible School Luncheon and Conference.

Clarence L. DePew, Leader.

Evening.

Praise Service—Wm. G. McColley.

Address—Christian Education.

Pres. R. H. Crossfield.

Program Committee—O. W. Lawrence, De-

catur; John I. Gunn, Arcola; R. F. Thrapp,

Jacksonville.

### STICK TO IT

Until Coffee Hits You Hard.

It is about as well to advise people to stick to coffee until they get hit hard enough, so that they will never forget their experience, although it is rather unpleasant to look back to a half dozen years of invalidism, money and opportunity thrown away, which is really the terrible price paid for the weakest kind of a "mess of pottage."

A woman writes and her letter is condensed to give the facts in a short space:

"I was a coffee slave and stuck to it like a toper to his 'cups,' notwithstanding I had headaches every day, and frequently severe attacks of sick headaches, then I used more coffee to relieve the headaches, and this was well enough until the coffee effect wore off, then I would have sick spells.

"Finally my digestion was ruined, severe attacks of rheumatism began to appear, and ultimately the whole nervous system began to break down and I was fast becoming a wreck.

"After a time I was induced to quit coffee and take up Postum. This was half a year ago. The result has been most satisfactory.

"The rheumatism is gone entirely, blood is pure, nerves practically well and steady, digestion almost perfect, never have any more sick headaches and am gaining steadily in weight and strength."

"There's a Reason."

Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

## Chicago—Pittsburg

(Continued from page 9.)

the methods of the higher criticism by insisting that the Bible should be interpreted as any other ancient book. They originated the spirit of good fellowship among Christians of different names. They pioneered the way with a church that required no credal test of membership save the Bible one. They were hospitable to all new truth, however it led to persecution and misunderstanding. If we do not hold all the details of the "Campbellite" theology, we yet hold all that they would regard as essentials. The wonder is that after a hundred years of sifting there is still so much of Campbellism that we regard as true. Walking in the footsteps of the fathers has linked up our message more definitely and completely with the great historic contentions of the brotherhood.

## Electricity for Jerusalem

Two notables of Jerusalem have applied for the concession for furnishing Jerusalem with electric light and building an electric tramway between Jerusalem and Jaffa. The daily receipts of the electric tramway in Damascus average 40 Turkish liras (\$176). At present only one line is in operation, but a considerable expansion of the system is under preparation. Electric light has been introduced into 450 places of residence and business in Damascus. The streets of the city are lighted with 1,000 electric lamps, while the Serail, the city hall, and the Grand Mosque are served gratis with electric arc lights.

## Notes from the Foreign Field

E. W. Pease, missionary of the Foreign Society in Norway, will return to America with his family in the near future. He will be at the Centennial Convention.

Mr. King, our Chinese brother at Nankin, China, gives another \$1,000 to the work in that city. He gave \$1,000 a few months ago.

Two friends in Kentucky sent \$500 each to aid in the building of the Bible Colleges at Vigan, Philippine Islands, and Bolenge, Africa.

Miss Pearle B. Miller, missionary of the Foreign Society in Wuhu, China, was married to Mr. Spencer P. Gracy, June 9. Their future home will be in Wuhu.

Dr. W. N. Lemmon, Texas, has been appointed a medical missionary at Laoag, Philippine Islands, and will sail in the early autumn.

The church at Milton, Oregon, C. H. Hilton, minister, reaches the Living-link rank by giving \$650 this year for Foreign Missions. Oregon is rapidly coming to the front.

During the month of July a direct personal gift to the Foreign Society amounted to \$4,212. It is hoped that an army of personal friends will grow up to support the work. We are hoping for still larger personal gifts.

F. E. Meigs, President of Drake College, Nankin, China, with his wife, has just reached America and will be at the Centennial Convention. The First Church, at St. Joseph, Mo., supports President Meigs as their living-link.

Dr. C. L. Pickett, missionary of the Foreign Society at Laoag, Philippine Islands, reports 869 medical treatments during the month of May and thirty-one converts. He married five couples during the month. His total receipts for medical services for the month amounted to \$198.56.

The news of a sad accident comes from Damoh, India. Two of our boys in the orphanage were accidentally drowned in the river nearby. Their names were Chhabal and Ghasita. Mr. Benlehr, the missionary, was nearby but he could do nothing. They were both Christians and were to be married in the near future.

## Church Extension Offering.

The first Lord's Day in September is the time appointed for the taking of the offering for the work of the Church Extension Board. This Centennial year it should be an offering worthy of the time, the occasion and the work. It should be the greatest offering in all of history. This year, by a peculiar coincidence, the Church Extension Board reaches its majority just a few days before the opening of our great Centennial Convention, and starts out as a society separate and apart from all others. What a blessed thing it will be if this Centennial year the noble board can come to its 21st anniversary with the proud statement, "we have a round million dollars in our treasury with which to begin and continue our manhood's work."

At the age of 21 years the United States government says to a young man, "you are now ready for manhood's estate and work. You have received your education, your training has been such that you are now qualified to administer upon your own affairs." In like manner, we ought to say in substance and in spirit to the Church Extension Board, "you are now 21 years of age. Your education has been begun, has continued, you have had increasing responsibilities placed upon your shoulders until now we give you your substance, \$1,000,000, with which to begin your manhood's work."

It does not require that a great amount of money be raised to give to the Church Extension Board a realization of its Centennial aim. \$300,000 will do it! "What are these among so many?" An average of twenty-four cents apiece and the work is done! Who would have thought that so little from so many would accomplish so much!

The Church Extension Society deserves the support, sympathy and prayers of every member of the Brotherhood. The money given is the holiest money of all, for it cares for houseless congregations all over the country who, but for the assistance of this society, must perish. The money given fulfils the old proverb, "Charity begins at home." For this is essentially a home work. It realizes, too, the proverb, "Cast thy bread upon the waters for thou shalt find it after many days." All money given the Church Extension Society doubles itself every sixteen years, even at the simple rate of six per cent interest.

Think of it, this \$300,000, if we give it now, so that the centennial aim shall be realized, will, in less than 45 years become a million dollars.

Unless one has carefully studied the increasing power of money when it is as wisely handled as the Church Extension Society handles it, he cannot realize how money grows. Literally and truly, such is the earning power of money, one million dollars placed in the hands of the Society at its majority, will, by the time it is 100 years old, be worth ten million dollars. A dollar today is worth ten dollars a hundred years from now.

When you put your money into Church Extension you are not alone saving America for Christ, but you are saving the world for Christ, for, "as goes America, so goes the world."

Brethren, we ought to realize the Centennial Aim. A million dollars for Church Extension in 1909. We can do it if we will. We will if we try. Do you remember the sterling motto of the City of Chicago, "I Can and I Will." Let us make that motto ours for September 1, "we can and we will make up our Church Extension Society Fund up to \$1,000,000."

We can do it! Will we do it?  
I believe we will!

## The Veteran's Camp Fire.

Many things are striking fire relative to the Convention. In all probability, however, more sparks are flying from the thought-flint of the Veteran's Camp Fire than anything else. It will be in charge of the venerable in years, yet youthful in spirit, Bro. L. L. Carpenter. What a record this

great man of God has! 4,000 persons immersed into the name of Jesus Christ! 752 church edifices dedicated! \$2,000,000.00 raised for the uplift of the standard of the primitive Gospel of our Lord and Saviour, Jesus Christ! Think for a moment what that 752 churches dedicated means in the way of service. Allow one church for the one Lord's Day in each week. It means, brethren, almost fourteen years and a half of service spent in this great work. Think of the number of miles traveled, the lives influenced, the souls saved! The work cannot be measured by the standards of time! Only eternity's standards can measure it! Not until the work is all finished and the laborers called home, and God has said "it is good" will we know, the results, will we know the results.

Brother Carpenter proposes to have one good brother give a 20 minute address at the Camp Fire, then a free for all five minute recitation of work accomplished by the old veterans themselves.

What a gathering it will be!  
What Others Are Saying About us!

The following is an editorial taken from the United Presbyterian, a paper published in this city. It tells something of what other people think of us, and gives us an opportunity of seeing ourselves as others see us. Read it! Don't neglect it!

Elaborate preparations are being made by the Disciples of Christ for the celebration of their centennial this year in Pittsburg. It is expected that at least 50,000 delegates will be in attendance. The date fixed is October 11-19. As in some other cases, it is difficult to fix an exact date for the organization, for the movement was at first without formal organization as we commonly use the word. The Disciples Church has had a remarkable growth from the small beginning of a case of discipline in connection with the

## ON FOOD

## The Right Foundation of Health.

Proper food is the foundation of health. People can eat improper food for a time until there is a sudden collapse of the digestive organs, then all kinds of trouble follows.

The proper way out of the difficulty is to shift to the pure, scientific food, Grape-Nuts, for it rebuilds from the foundation up. A New Hampshire woman says:

"Last summer I was suddenly taken with indigestion and severe stomach trouble and could not eat food without great pain, my stomach was so sore I could hardly move about. This kept up until I was so miserable life was not worth living."

"Then a friend finally, after much argument, induced me to quit my former diet and try Grape-Nuts."

"Although I had but little faith I commenced to use it and great was my surprise to find that I could eat it without the usual pain and distress in my stomach."

"So I kept on using Grape-Nuts and soon a marked improvement was shown, for my stomach was performing its regular work in a normal way without pain or distress."

"Very soon the yellow coating disappeared from my tongue, the dull, heavy feeling in my head disappeared and my mind left light and clear; the languid, tired feeling left, and altogether I felt as if I had been rebuilt. Strength and weight came back rapidly and I went back to my work with renewed ambition."

"Today I am a new woman in mind as well as body and I owe it all to this natural food, Grape-Nuts." "There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



teaching of a Rev. Thomas Campbell, a minister of the Associate Church of Ireland, who came to this country in 1807, and was appointed to the Buffalo congregation in Chautauque Presbytery. The errors charged against him, as we would now regard them, were not serious and fundamental. Special zeal in discipline, peculiar to the time, resulted in his withdrawal from the Church. In 1809, Mr. Campbell appealed to the pious of all parties by a printed "declaration and address," inviting them to join him upon the simple platform of the Bible. A considerable number responded and "the Christian Association of Washington, Pa.," was formed.

The first church was organized in 1811 at Brush Run, Washington county, Pa. Mr. Campbell was joined by his son, the afterwards famous Alexander Campbell, the long recognized leader of the Disciples Church. The question of baptism arose and the Baptist position was adopted. For a time the Campbells were connected with the Baptists, but eventually withdrew and formally organized the body known as the Disciples of Christ. For a long time their popular designation was the Campbellite Baptists. A so-called creedless Church, they are intensely denominational.

The Disciples have grown Westward with the progress of the nation. In the United States they rank sixth numerically among religious bodies. In Missouri they are first, and nearly or quite so in Kentucky, Indiana and Oklahoma. Throughout the upper Mississippi valley their influence is proportionate to their membership and they are enlisted aggressively in the cause of Prohibition and other reforms. At the present time the body is very earnest and active in missionary work as well as in numerical strength. They are endeavoring to raise a million dollar loan fund for Church Extension by the time of their meeting.

We give them a cordial welcome to our city, for their evangelizing spirit, for the work they have done, and for what they propose in the future.

#### The Centennial Song.

The centennial song will appear in the prospectus which is being sent out this week. The words are by Gilbert A. Harney, of Boston, Mass., while the music is by Professor H. J. Storer of the same city. Both music and words harmonize perfectly. The song has a step, swing and sweep that is inspirational, imperial, international. You will like it. It will be published in our church papers weeks before the convention so that all may be ready to sing it with the spirit and the understanding through all the musical programmes of the convention.

Brethren, pray for the Centennial and all workers connected with it.

W. R. Warren, Centennial Secretary.

### Church Extension Notes

Statement of Receipts from October 1, 1908, to August 3, 1909, as Compared with Same Time Previous Year.

Last year	\$ 8,881.39
This year	11,552.09
Gain	\$2,670.10
<b>Individuals.</b>	
Last year	\$18,672.34
This year	25,299.68
Gain	\$6,627.34
Total Gain	\$9,297.44

The above statement is very encouraging in view of the fact that the Annual Offering for Church Extension has not yet begun. The gain from the churches is \$2,670.10, and from individuals \$6,627.34, making a total gain of \$9,297.44.

#### The Annual Offering.

And now comes the Annual Offering beginning Sunday, September 5. This is the last of the Centennial Offerings. Let us make it the best that has ever been given to Church Extension. Never more than 1,700 congregations have ever had fellowship in the Annual Offering for Church Extension. Or-

der supplies at once, and LET US MAKE IT UNANIMOUS THIS YEAR.

#### Annuity Funds.

The Board has just received an Annuity of \$3,000 from a brother in Illinois. There are many people who can help swell the Annuity Fund before the Centennial. Remember that when you give Annuity money you administer upon your own estate. There are several good features about this Fund:

1. You can see your money work while you live.
2. You have no trouble or losses in making investments.
3. You have no taxes nor attorney's fees to pay on an Annuity Bond.
4. The Church Extension Society is perpetual, and is incorporated. Its Fund now amounts to over \$725,000, is perpetual, is increasing every year, sustains no losses except what excess interest will make up, and the money is loaned only on first mortgages where titles are absolutely good.
5. The Board will receive sums of \$100 or more.
6. While your money is earning you an income, it is helping to build houses for the Lord's people.

#### Collections from Churches.

Last year only 1,193 churches took the Annual Offering, and the offerings from churches as churches amounted to \$24,002.63. This was a falling off from the previous year, when 1,416 congregations contributed \$30,863. The falling off last September was no doubt due to the drouth and the financial stringency. We have started in well this year with a gain of \$2,670.10 from the churches. LET US MAKE IT UNANIMOUS THIS YEAR, every church sending an offering in the Centennial Year.

#### Church Extension and the Sunday-schools.

Our Sunday-schools have a work before them in creating a Named Fund. All the offerings from the Sunday-schools are placed in a separate account called "The Sunday-school Fund." The Board does not ask for a separate day on which an extended effort is made for an offering by a special program, but asks that one Sunday morning's offering be sent some Sunday in September from each Sunday-school. The Sunday before this offering is devoted to Church Extension, the superintendent ought to give a simple explanation of Church Extension to the children. Will the superintendent please see that an offering is sent from the Sunday-schools, making it as large as possible.

#### The Y. P. S. C. E. Fund.

The Board has also created a "Y. P. S. C. E. Fund" into which all the contributions from our Endeavor Societies go. Already this Fund amounts to over \$2,000, and four churches have been built. All Endeavor Societies are urged to contribute to this Fund during the month of September.

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## Books You Need

We offer some of the most timely and vital books now appearing among the Disciples of Christ. You need every one of this splendid list.

#### OUR CENTENNIAL BOOK.

#### "Historical Documents Advocating Christian Union."—Edited by C. A. Young.

This book is the classic for this our Centennial year. It contains Thomas Campbell's "Declaration and Address"; Alexander Campbell's "Sermon on the Law"; Barton W. Stone's "Last Will and Testament of the Springfield Presbytery"; Isaac Errett's "Our Position"; J. H. Garrison's "The World's Need of Our Plea." Beautifully illustrated. Retail price, \$1.00. No one should allow the Centennial to pass without possessing this book.

Z. T. Sweeney, Columbus, Ind., a preacher of national reputation, writes:

"I congratulate you on the happy thought of collecting and editing these documents. They ought to be in the home of every Disciple of Christ in the Land, and I believe they should have a large and increasing sale in years to come."

**Basic Truths of the Christian Faith**, by Herbert L. Willett, author of *The Ruling Quality*, Teaching of the Books, Prophets of Israel, etc., etc. Post 8vo., cloth, 127 pages. Front cover stamped in gold, gilt top, illustrated, 75 cents, paper 25 cents.

A powerful and masterful presentation of the great truths for the attainment of the life of the spirit. Written in a charming and scholarly style. It holds the reader's fascinated attention so closely that it is a disappointment if the book has to be laid aside before it is finished.

J. E. Chase writes:

"It is the voice of a soul in touch with the Divine life, and breathes throughout its pages the high ideals and noblest conception of true life, possible only to him who has tarried prayerfully, studiously at the feet of the world's greatest teachers."

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Written in the belief that the Disciples of Christ are passing through an important, and in many respects, transitional period.

The author says:

"It is with the hope that . . . present forces and opportunities may be wisely estimated by us; that doors now open may be entered; that hopes only partially real now may come to fruition that these chapters are given their present form."

Every Disciple of Christ will be interested in getting from his own pen the teachings of Professor Willett. No fair man will consent to judge him on the basis of newspaper reports. These books should be in every one's possession just now.

#### ERRETT GATES' ILLUMINATING WORK.

#### "The Early Relation and Separation of Baptists and Disciples."

This is the theme of the hour. Dr. Gates has put into our hand the historic facts with a grace and charm that makes them read like a novel. In cloth, 75c. Paper binding, 25c.

"We owe a debt of gratitude to the writer of this book, and could only wish that it might be read not only by our people all over the land, but scattered among the Baptists. It is a most meritorious and splendid contribution to our literature."—THE CHRISTIAN WORKER, PITTSBURGH, PA.

"The dominant personality of Alexander Campbell is so brought out as to give to what might be regarded as the dry details of ecclesiastical history and controversy almost the interest of a story. A valuable contribution to the history of the American churches."—THE CONGREGATIONALIST, BOSTON, MASS.

**The Plea of the Disciples of Christ**, by W. T. Moore. Small 16mo., cloth, 140 pages, net postpaid, thirty-five cents, won immediate success.

George Hamilton Combs, pastor of the Independent Boulevard Christian Church, Kansas City, Mo., one of the great churches of the brotherhood, writes:

"I cannot thank Dr. W. T. Moore enough for having written his little book on 'Our Plea.' It is more than a statement; it is a philosophy. Ironic, catholic, steel-tone, it is just the hand-thinking man on the outside. In all of his useful and honored life Mr. Moore has rendered no greater service to a great cause."

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A Named Fund in Church Extension work is \$5,000 or more, of which a separate account is kept and a report made each year to the donor. The interest is kept in the Fund and practically compounds itself semi-annually. The Fund is named after the donor or anyone he may designate. A Named Fund is created by an individual giving \$500 annually or by a church giving \$300 annually. We now have thirty Named Funds, and we want to reach fifty by the Centennial. Scores of men and women in our churches could create these Funds. The Drake Fund started in 1889, has built sixty-eight churches, has earned \$3,882 interest, and by the money going and coming has done the work of over \$28,000. Let us hear from some of our wealthy people.

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#### "Historical Documents Advocating Christian Union"

This volume is the classic for this our Centennial year.

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Its popularity is due partly to its beautiful make-up—the printer's and binder's art has done its best—but mainly to its contents. This is what it contains:

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## PUT UP THAT MAP AND ORDER THOSE SUPPLIES

A poster-map and a post-card have been sent to every pastor or correspondent. Give the Map a Conspicuous place in your Auditorium and call attention to it. It shows a great work done by the Board of Church Extension. Fill out the post-card, ordering your supplies for the Annual Offering and send the post-card to G. W. Muckley, Kansas City, Mo. He will furnish up-to-date literature. It is attractive and the people will need it if you give it to them with a word of commendation.

## IF INFORMATION IS GIVEN, MONEY IS GIVEN

People want the facts. We are criminally neglectful if we fail to give glowing facts to the brethren and thus fail to get money for the Extension of the Kingdom. The Church Extension Board has stirred up great activity in mission church building this Centennial Year by promising nearly \$200,000 to 153 congregations to help them build. Let us help our Church Extension Board to pay these loans by rolling up a great offering for that work in the month of September.

## LISTEN TO THIS: THINK HARD ABOUT IT

- 1.—1,248 churches have been helped to their buildings by the Church Extension Fund in 44 states.
- 2.—684 of these have paid their loans in full.
- 3.—Over \$864,000 has been returned on loans, showing that the Church Extension Plan of having the money go out and, returning, go out again and again, is working beyond our fondest hopes.
- 4.—The Pity is that

### ONLY 1,700 CONGREGATIONS

of our stronger churches have ever had fellowship in the annual Offering for Church Extension. Let us make it Unanimous This Year!

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